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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME IV. NEW YORK, THURSDAY, AUGUST 5, 1852. NUMBER 192.

THE INDEPENDENT.

CONDUCTED BY PASTORS OF CONGREGATIONAL CHURCHES.

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr. (S.), Rev. GEORGE B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (✱), and Mrs. HARRIET E. BEECHER STOWE (H. E. B. S.), are stated contributors.

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For the Independent.

REVIEW OF REV. S. N. STEELE'S SPEECH BEFORE THE N. S. GENERAL ASSEMBLY.

This is a remarkable production. It was so regarded by the large and influential body before whom it was pronounced. It contains statements and prefers charges which are not only grave in their character, but direct and personal in their application. It arraigns before the bar of the Christian public an ecclesiastical body, consisting of nearly one hundred ministers, and more than one hundred churches, and charges them with *disorder* and *heresy*. In view of an indictment so serious and sweeping, silence on the part of the accused would be considered as a tacit confession of judgment. It therefore involves interests of too great magnitude and importance to be passed over without notice. If the charges are founded in truth, the accused are unworthy of the confidence of their eastern brethren. If they are false, then the accuser should be held to a strict account for this wholesale impeachment of his brethren.

The undersigned attended the General Assembly as a delegate from the General Convention of Wisconsin. But circumstances compelled me to take my leave of that body before Mr. Steele made the speech which has secured for him already a notoriety with which he is not entirely satisfied. It is owing mainly to my relation to the Assembly, as one of its corresponding members, that I now feel called upon to make that reply through the press, which a regard for the truth, and a proper sense of self-respect would have compelled me to make before the Assembly. To this course I have been strongly urged by a large number of the brethren with whom I am associated. And although this communication was written some time since, I was unwilling to lay it before the public, till I had secured the approbation of those who have been long on the ground, and who are intimately acquainted with our ecclesiastical history.

In view of the aggravated nature of this unprovoked attack, I should be justified in calling each of Mr. Steele's charges *slanderous accusations*. But making the mantle of charity as broad as Christian kindness and courtesy will permit, I shall enumerate them under the milder term of mistakes. In the examination of his statements, I shall be guided by *The Independent's* report. I have selected this because it contains some important specifications which have not been given to the public in other reports. They not only bear internal evidence of their authorship, but they never would have found their way into the columns of *The Independent* if Mr. Steele had not made them.

In the review of the speech, I shall first consider the statements in relation to individuals.

MISTAKE No. I.—He assured the Assembly "that the agents of the A. H. M. S., and also certain confidential advisers are (and so far as he knows them, without exception) *either the most ultra Congregationalists which we have at the West, or men who have come into our Church from the Congregational churches.*"

There is no ambiguity in this charge. The presumption is, that the man who made it with such an air of candor and assurance was well "posted up" before he attempted to enlighten the Assembly and the public at large. Is, then, this statement true or false? Let facts be my respondent. The Rev. Mr. Kent, the general agent of the A. H. M. S. for northern Illinois, is a thorough Presbyterian. The *taint* of Congregationalism cannot be found about him. The Rev. Mr. Clarke, the agent for Michigan, is a Presbyterian in his ecclesiastical connection, and decidedly so in his preferences. The Rev. Dexter Clary, the general agent for Wisconsin, was ordained a Presbyterian, came here from the bosom of Presbytery, and has always expressed to the writer his strong Presbyterian sympathies. The Rev. Mr. Reed, the agent for Iowa, is a Congregationalist, I believe, both from education and principle. Now I know not how ultra the first two of these brethren are in their Presbyterianism,—but this much is certain, Mr. Steele traveled a great way out of the record when he charged them with ultra-Congregationalism. Here then is the result. The A. H. M. S. has four general agents in the North-west, and *three* of them are Presbyterians.

Who "*the confidential advisers*" of the Society are I am unable to conjecture. I presume, however, if the files of the H. M. rooms were examined, it might appear that the secretaries had received as much "confidential advice" from our Presbyterian brethren as from Congregationalists. One thing is certain,—Mr. Steele must either be *one* of these confidential advisers,—*one* who is in the secrets of the H. M. rooms himself, or else he is not qualified to communicate such secrets to those of us who are among the uninitiated. If Mr. Steele *is* one of these "confidential advisers," there is certainly one important exception to his statement. If he is not, he is as poorly qualified to enlighten the public on this point as I am. Such has been the confidence in the wisdom and *impartiality* with which the A. H. M. S. is managed, that there has been no disposition on the part of my brethren, so far as my knowledge extends, to volunteer their services in the capacity of "confidential advisers."

MISTAKE No. II.—Mr. Steele affirms that the Rev. Mr. Peet organized a Congregational church, "consisting almost exclusively of North-of-Ireland Presbyterians." If this charge were true, it would not necessarily establish the position at which he is aiming. He wishes to prove by it that Mr. Peet is an ultra Congregationalist, and used great partiality in the formation of churches. But this conclusion does not legitimately follow from his premise, even if we admit the truth of his assumed fact. Presbyterians from the North of Ireland, like many from the state of New York when they remove west, *may* prefer a system of church polity which, in their judgment, is more in accordance with the free tendencies of the western mind. Such men need not to be operated upon by the magic manipulations of "Father Peet" to make them Congregationalists. They become so without the aid of any extraneous influence, just as the Puritan descendants of New England sometimes become Presbyterians in the West.

But Mr. S. is not only at fault in his logic; his *fact* also is the creation of his own imagination. No such church as he describes, has an existence in our state. It is unknown to all our ministers. Mr. Peet assures me that he never formed such a church, and when he asked Mr. Steele, on his way home from Washington, on what ground he made the statement, he refused to give him a satisfactory answer. This statement, like most of the "facts" which roll out of the miscellaneous budget of "Common Fame," has no better foundation than this: Mr. Peet did form a church which was composed entirely of New England Congregationalists with the exception of ONE Presbyterian from the North of Ireland. This is the "Congregational church *consisting almost exclusively* of North-of-Ireland Presbyterians." Poetic, indeed, must be that imagination which can thus indefinitely multiply *one* Irish Presbyterian. If the statement has a shadow of truth about it, this good Irish brother must have had the church "almost exclusively" to himself. I shall not charge our author with intentional misrepresentation, but it is evident to the most superficial observation, that he must have been very hasty in his collation of facts.

MISTAKE No. III.—Mr. Steele makes the following statement with all the assurance of an eye witness. "When the Convention was formed, the leading Congregationalist minister opposed the arrangement. Shortly after he visited New England, and there somehow he happened to get new light, and wrote back commending the system, and urging that whenever any of the Presbyterian pulpits became vacant, care should be taken to fill them with the *right kind of men*."

As this statement without doubt relates to myself, I should pass it over in silence if it did not furnish another pointed illustration of his uniform inaccuracy. Let the following facts be placed by the side of this third specification. (1) When the Convention was formed I was a member of Knox Presbytery, and the pastor of a Presbyterian church in Illinois. (2) When I removed to Wisconsin I immediately united with the Convention and gave my cordial support to the Union. (3) I did not visit New England till *five* years after my settlement in Milwaukee, and then I *neither wrote nor indited* any such letter as Mr. Steele ascribes to me. The plain English of his insinuation is this—that the New England friends, with whom I was closeted, and from whose superior illumination I borrowed my new light, foresaw that the Convention would become a powerful instrumentality for the advancement of their favorite system, and therefore they advised me to throw my influence in its favor. This is a piece of sheer and unrelieved fabrication. The truth is, the New England Congregationalists *referred to* have *never* had any more confidence in our organization as the auxiliary of distinctive Congregationalism, than Mr. Steele has as an engine for Presbyterian propagandism.

The charge of making unwearied efforts to supply Presbyterian pulpits with Congregational ministers is equally unfounded. There has been no more effort made by myself or brethren to obtain a supply of ministers from New England, than from Auburn, New York city, or Lane Seminary. We have done what we could to induce good men and true to come over to our help *without the slightest regard* to their denominational preferences. This is not the first time that mere "hearsay" has imposed on the credulity of those who meant to be truthful in their representations.

I shall now examine some of his mistakes which are of a more general character. This conducts me to

MISTAKE No. IV.—He is equally in fault in accounting for the large number of Congregational churches in our connection. He intends to make the impression that this has resulted from the decided partiality of the Convention for Congregationalism. I shall not deny that the *impartial* policy pursued by the members of Convention, in the organization of churches, has tended to develop the true relative strength of the two systems on this field. Whenever a church has been organized, it has been the uniform rule to leave the question of *government* to the decision of those uniting in church fellowship. And so far as eleven years' observation will qualify me to judge, I believe the brethren, in this respect, with scarce an exception, have been governed by a liberal and impartial spirit. An *exclusive* Presbyterian, with a full purse, *might* have induced, perhaps, some churches that are now Congregational to have adopted the Presbyterian form, from mere *pecuniary* considerations, and not because they preferred it, in itself considered. But it is the general conviction of those who have had the best opportunity of judging, that the present relative strength of the two denominations is a fair exponent of the real preferences of those composing the Calvinistic family in Wisconsin.

Mr. Steele, however, claims that "at least two-fifths" of our communicants "came from Presbyterian communities." From this datum he comes to this conclusion, that, at least, two-fifths of our churches would have been Presbyterian, if the result had not been changed by some secret sectarian management on the part of the Congregationalists. This deduction will not bear impartial inspection. It is admitted that, probably, *three-fifths* of our churches are of Congregational origin. Now it is well known that a *large* proportion of the remainder came from Central and Western New York. Many of them had been members of Congregational churches under the accommodation plan; and others, although in connection with Presbyterian churches in New York, were originally from New England, and in principle and sympathy Congregational. If, then, we deduct these two classes from Mr. Steele's "*two-fifths*" who came from Presbyterian communities, it will not leave more than *one-fifth* who were Presbyterians from education and preference. This will make the *thirty* Presbyterian churches connected with Convention a fair proportion of what properly belongs to that denomination.

On this point, however, we have something more substantial to build an argument upon than mere conjecture. One of the most decided, and, if you please, ultra Congregational churches in the state, is composed almost exclusively of Presbyterian members from Ohio and New York. It was organized before the Convention had an existence; and although surrounded by Presbyterian ministers, and formed by a member of Presbytery, yet its members would not consent to be anything but Congregational. This fact goes to show that all who come from Presbyterian communities are not Presbyterian in principle. Take another illustration: at the organization of one of our churches, when the vote was taken whether it should be Presbyterian or Congregational, there was a tie. Mr. Peet, who was acting as Moderator, told them he could not proceed till they settled this question among themselves. An O. S. Presbyterian brother immediately presented a resolution in favor of the Congregational form of government. The question was taken and decided in the affirmative without *one* dissenting voice. The organization was then perfected, and they remain, to this day, a united and prosperous Congregational church. Not long since, I formed a church of the same polity, composed almost entirely of members from Western New York. The leading member had been for years an intelligent and influential leading ruling elder. Yet this person, without one indirect effort to influence his decision, moved that they adopt the Congregational form. Not *one word* was said by me, in private or public, to secure this result. It is a mistake, therefore, that all who come from New York are Presbyterians in their preferences.

Neither do the churches connected with the O. S. Assembly prove that they *prefer* distinctive Presbyterianism, in itself considered. It is a fact well known among us, that some of *their* churches, at this moment, prefer our organization. They originally went over to them because we had not ministers to supply them with the stated means of grace. The O. S. brethren commenced their operations in Wisconsin with abundant pecuniary means. Their agents spread over the northern part of the state, at a time when the H. M. Society had no general agent in the field to provide for the new settlements in their rapid formation. If we had had a supply of missionaries to occupy this same region, when the tide of emigration was pouring into it, a large proportion of the churches in their connection would have been with us from choice. It cannot be shown, that *five* of their churches chose Presbyterianism, in its *distinctive form*, because they were dissatisfied with our organization. Our O. S. brethren had the men and the *money*, which they felt more strongly attached to just at that time, than to any particular form of church polity.

The same pecuniary consideration influenced the decision of some of the churches now in connection with the Milwaukee Presbytery. One of their churches was promised a meeting-house and a sufficient ministerial support. This was certainly liberal, and not only liberal but disinterested on the part of the Presbytery, inasmuch as the church is now Congregational in principle. I sincerely hope this mixture of two elements which, according to *their* theory, cannot act in harmony, will not damage their *pure* and exclusive Presbyterianism. Another church which originally sought and preferred our connection, was promised a loan of $500 towards church erection. These facts show that *high bidding*, and *not* opposition to Conventionism, or zeal for Presbyterianism, has promoted the exclusive cause of Mr. Steele. Notwithstanding, therefore, his special pleading, all the facts go to demonstrate that the Convention has been impartial, and has done nothing more than develop the relative strength of these two systems in our state. Not an instance can be pointed out where a church has been made Congregational by holding out a pecuniary consideration, or by the promise of any special aid. They are Puritan in their organization because they *prefer* it.

MISTAKE No. V.—Mr. Steele assured the Assembly, that "the question in Wisconsin is not so much one of *polity* as of *doctrine*. It is a contest between Presbyterianism, with old-fashioned Congregationalism on the one hand and Oberlinism on the other."

This is a bold and sweeping accusation. If inaccuracy had not characterized all his preceding charges, the cold assurance with which this is made might lead some honest minds seriously to suspect our orthodoxy But it is among the most unfounded charges in the whole speech. It rests upon his naked word, unsupported by a single fact or illustration. If any one thing has characterized our Convention, as a body, it is our happy exemption from the peculiar "ism" of Oberlin, and a large infusion of that Calvinism which distinguishes the N. S. Presbyterians, and a great majority of the New England churches. Let the following facts be placed by the side of this wholesale impeachment of our soundness.

(1.) Our public Confession of Faith embodies all the distinctive and essential doctrines of Calvinism.

(2.) Not one of our ministers has been known to dissent from this standard, or, to my knowledge, to defend doctrines opposed to it. And if one such person could be found, our Conventions would be as prompt to bear their testimony against him, as the ecclesiastical bodies of the East.

(3.) More than two-thirds of the churches connected with us, have adopted this Confession just as it stands before the Christian public, and the remainder have adopted Confessions which set forth all the distinctive doctrines of Grace. We have been *rigid* in exacting an orthodox creed; and in the very few instances where a church has made any essential alteration, they have been required to review their action and satisfy the Convention of their soundness. The Oberlinism then, with which we are charged, is not to be found in our Confessions of Faith.

It will also be sought for in vain among the members of the Convention. As the Beloit Convention is regarded by Mr. Steele as the chief offender, it will be well to examine the grounds on which this impeachment of its orthodoxy rests. This body has seventeen ministers in its connection; one, and only one, of these was at Oberlin a short time. But I am assured by a Presbyterian brother, who had the confidence of the best men in the old Oneida Presbytery, that "he has never indicated the *least partiality* for the *ism* of that school." He is among the most useful and devoted of our ministers, and holds to the Calvinistic Faith as firmly as Mr. Steele. There is no more Arminianism in Beloit Convention than there is in Chicago Presbytery. Messrs. Clary and Peet belong to the same school of theologians with the most respected and influential members of the Peoria Synod. They were ordained as Presbyterians, and have never rejected or modified one article of their creed since they were endorsed as sound Calvinists by the Presbyteries from which they came.

Among the twenty-five ministers connected with the Milwaukee Convention, *three* only have been at Oberlin. One of these came to us with clean papers from a Presbytery in New York, and has never been suspected of unsoundness. The second one referred to came from an orthodox association, and would be received with open arms into either the Old or New School Presbyteries of Wisconsin. The third came here directly from Oberlin. But he was not received into the Convention until after a protracted trial of more than two years. We satisfied ourselves that he was a quiet, devoted and successful minister, and was not only ready to subscribe, *ex animo*, to our doctrinal standard, but that he preached no doctrines opposed to it.

Such has been the *uncommon* care with which we have guarded against the admission of men not sound in the faith. While we have spared no pains to induce men to come here from the soundest Presbyterian and Congregational bodies and seminaries of the East, we have never held out *one* inducement to men belonging to the school under consideration. If we have met them in a spirit of Christian kindness and forbearance, we have never yielded to them our confidence, nor received them to our connection till we were satisfied that they were with us in all the grand essentials of our Calvinistic Faith.

The Madison Convention has not one minister from this school, in its connection. A few days since, a brother who has been a member of this body for several years, gave me this assurance: "I never have been," said he, "connected with a sounder body, and I know the General Convention is as orthodox as Buffalo Presbytery, with which body I was connected before I came to Wisconsin." This is the testimony of a rigid constitutional Presbyterian—one who has always preferred Presbytery to Convention, and whose orthodoxy has been represented as having horns. Besides, he pronounced Mr. Steele's speech a misrepresentation throughout.

Here then are *sixty-five* ministers connected with these three Conventions, and but *four* of them have had any connection with Oberlin. And so far as my information extends not one of the remaining *sixty-one* sympathizes with the distinctive *ism* of that school. If I had the statistics of the remaining two Conventions before me, I have not a doubt that a result equally satisfactory would be reached. Now how do these *facts* compare with Mr. Steele's round assertion, that "*at least one-half* and probably *three-fourths* of its General Convention are of the Oberlin stamp"? This is certainly a slender foundation to build such a broad and uncharitable charge upon. Even when that charity which "thinketh no evil" is stimulated to its utmost limit, I find it exceedingly difficult to conceive of an excuse for a charge which is so severe in its nature and so injurious in its tendencies. But sectarian zeal sometimes bewilders the soundest judgment, and creates illusions before the strongest vision.

MISTAKE No. VI.—Mr. Steele also charges that "the *Catechism* has been set aside, with infant baptism." When, where or by what church or Convention this sin has been committed, he did not inform the Assembly. The Catechism has never been set aside by the Conventions, and I do not believe a single church can be found in our connection by whom it is not held in profound veneration.

Several years ago the General Convention appointed a committee to prepare a report in relation to the moral education of the children under our care. One of the suggestions embodied in their report was that the Catechism be recommended to all our congregations as a *text-book*. This part of the report was opposed, in the main, by one brother, not on the ground of *doctrine*, but of verbal ambiguity. And while he made a strong speech in favor of catechetical instruction, he wished to leave the churches free to choose their own text-book. This brother *came* from Buffalo Presbytery, and has since returned and connected himself with the same body. It should also be stated in this connection, that while this Presbyterian brother was unwilling to recommend the Catechism on the ground of ambiguity in language, the pastors of our largest and most influential churches assured the Convention that they were then conducting the children of their charge through a course of instruction with the Shorter Catechism as their text-book. Another brother who opposed the use of the Catechism as a *text-book* is a strong Presbyterian, and at this time a member of *Milwaukee Presbytery*. If these ministers are heretics, Presbytery has them safely enshrined within its own bosom. I wish to be distinctly understood, however, as preferring no such charge against them. But if Mr. Steele's standard of judging is correct, there are certainly a few shades of suspicion resting upon *their* orthodoxy. There is not, however, a minister connected with Milwaukee Convention who does not hold the Shorter Catechism in high veneration and who would not cheerfully recommend it as an invaluable compend of Bible Doctrine. The following extract is taken from a letter which I have just received from an old and prominent member of the Beloit Convention:—"As to the Catechism," he says, "there is not a minister in our connection who has ever, to my knowledge, expressed, in public or private, the least hesitation in recommending it to our churches as an excellent summary of Scripture doctrine." This, I have no doubt, is the universal sentiment of our ministers.

Mr. S. is no more fortunate in selecting infant baptism as an illustration of our unsoundness. That his charge, in this respect, is equally groundless, will appear from the following statements. (1) Almost the entire body of our churches have, from their organization, adopted entire our published article on this subject. And it has not only been adopted, but practiced as universally as will be found among the same number of churches, east or west. (2) In a very few instances, our small missionary churches, surrounded in some cases by a Baptist influence, have been induced, from motives of expediency alone, to alter one word in Art. xii: instead of reading: "It is the *duty* of parents to dedicate their children to God in baptism," they altered the word "*duty*" to "*privilege*." But an alteration, as slight as this, has not escaped the notice of the Convention, and these churches have been requested to restore the original word. Such has been the more than ordinary care with which our body has guarded the purity of our doctrinal symbols. I have no hesitation in expressing it as my deliberate and firm conviction, that greater uniformity and soundness in doctrine cannot be found among an equal number of churches within the limits of eastern Presbyterianism or Congregationalism. We will not shrink from the examination, if the fathers of "old fashioned New England Congregationalism" should honor us with a visit and apply their own time-honored tests of orthodoxy.

MISTAKE No. VII.—"Four Congregational churches," continues Mr. Steele, "unable to endure such a state of things, troubled also in some cases with the anti-slavery agitation, of their own accord, changed their form of organization and became Presbyterian." Here is the bold announcement, that these churches withdrew from our body because they were unable to endure such a reign of disorder and heresy. Now the writer happens to know something about the history of *two* of the churches referred to in this statement. It is true they went over to the O. S. connection, but neither of them changed their polity for the reason assigned by Mr. Steele. One of them became Presbyterian, not because they were dissatisfied either with their Congregationalism, or the Convention. It was a pecuniary consideration, alone, which influenced its members in this direction. A liberal proffer of aid was made to them if they would change their connection, and they had not firmness enough to resist it. The other church went over to the same body because it could not receive certain *unworthy members*, while it remained in connection with the Convention. Two influential men, living in its vicinity, had been disciplined by a neighboring church for immoral conduct. As both these churches belonged to the Convention, the one exercising wholesome discipline was unwilling that its sister church should receive its suspended members. And to avoid the censure of the Convention it changed its government, received the offending persons and united with the O. S. Presbytery. From these two specimens we may infer what influences induced the other two to become Presbyterian.

One thing more. The insinuation that our churches, as a body, have been distracted by ultra abolitionism rests upon the same sandy foundation. While I am happy to be able to affirm that most of our churches have taken a decided position on the great question of American slavery, they have manifested, in a high degree, a healthful and conservative spirit. The ultraism which has afflicted some other portions of the country, has given us but little trouble. It is a remarkable fact, that not one of our churches has been broken up by this agitation, and not more than one or two seriously disturbed by it. As an ecclesiastical body we fully endorse the sentiment, so nobly defended by Mr. Barnes in his sermon before the last Assembly, that *he* is not a sound and enlightened *Calvinist* who does not bear his testimony against oppression in all its manifestations. We shall not be driven from this high position, though charged with ultraism for our sympathy with freedom in its aims, its progress, and its predestined conquests. We think we understand why, at this late day, Mr. Steel invokes from its peaceful grave this obsolete charge of abolitionism. We hope it is not to misrepresent our position, or to prejudice us in the estimation of those who are not acquainted with the intelligence, the stability, the soundness and the enterprise of our churches. If, however, he is really alarmed by our ultra tendencies, he has been guilty of great inconsistency. But one year since, while he was sitting in the Milwaukee Convention as a corresponding member, he advocated one of the strongest resolutions on the subject of slavery which that body has ever passed. And he took that occasion to repel the insinuation, that the Constitutional Presbyterian Church, as a body, was not thoroughly anti-slavery. Besides, his own Presbytery has received, with open arms, a member of our body, who became dissatisfied with the General Convention because it would not adopt one of his ultra resolutions on this very subject. In view of such facts I will leave others to judge of Mr. Steel's consistency.

I cannot close this review without assuring our eastern brethren, that no attempt has been made by us to prevent Mr. Steel and his associates from breaking new ground and building on their own foundations. We have done nothing more than stand on our own walls and repel the attacks which have been made upon our ecclesiastical superstructure. The spirit of some of these brethren has been anything but amiable and conciliatory. From the day they came among us the work of misrepresentation and detraction commenced. We have done nothing more than act on the defensive. Believing, as we do, in the wisdom and efficiency of our organization—believing, as we do, that it has saved more money, secured a greater amount of ministerial efficiency, produced more harmony and brotherly love, and laid a broader foundation beneath our cherished system of Calvinism, than any other ecclesiastical arrangement in the West, we could not sit still and see it overturned and our churches distracted by men whose brief sojourn among us utterly unfitted them to understand its workings, or appreciate its value to the West in general, or to Calvinism in particular. It is its inherent strength and efficiency that makes it an object of so much dislike to sectarians of every denomination. They know that it has gathered around it and united into a compact and vigorous body almost the entire Calvinistic influence in this new State. It has embodied all those elements of moral power which constitute the strength and the glory of the New England and the N. S. Presbyterian churches; and has secured for them a wide diffusion and a firm foothold in Wisconsin. For this reason, sectarians of every school have made it a common target. But I do not believe, that a system, which has resulted in so much good to the church of Christ, will be looked upon with suspicion by those strong minds and large hearts at the East to whom Christ is dearer than party names. There are some men whose noble, catholic natures prompt them to think more of the substance than the shell. They are more attached to the living spirit of *Evangelism* than to a mere barren Sectarianism. Such minds will be more delighted with the beauty and strength which grows out of *union* among brethren, than with that weakness which is the legitimate product of disunion.

J. J. MITER.

For the Independent.

PLAN OF UNION.

WESTERN NEW YORK, July 19, 1852.

MESSRS. EDITORS:—It seems that some reply to the *Evangelist* in its comments upon Mr. Thompson's address to the General Association of Connecticut may not be out of place. It is a sophism used to blind the eyes of those who are not acquainted with the working of "the Plan of Union" in Western New York. No language than that of Mr. Thompson's report, can better represent the *real* state of things. It is just what every Congregational minister *here feels* and *knows*. If the *Evangelist* declares that report to be a misrepresentation, it seems that a *few facts* may not be out of place; and that one reason why "it becomes unjust in its practical workings" is because "*one party has exacted* more than is provided for," and that with a strenuous hand. In the first place I will refer to the action of the Presbytery of Buffalo in relation to the installation of a Congregational minister over the Presbyterian church in the valley of the Connewango, as reported in *The Independent* of Oct. 18, 1849. A council had been convened by "letters missive" for the purpose. A Presbyterian member objected to the proceedings, because "the church had acted independent of the Presbytery in the matter, which it could not properly do." The Plan of Union was produced, which showed that the church and pastor elect had followed its direction to the letter, but without at all satisfying the Presbyterian member. At the unanimous request of the church and trustees the council proceeded to the work for which they had been called, "but without the help of the Presbyterian brother." The church book was carried to the next meeting of the Presbytery and returned with the following minute—"Approved with the following exceptions: 1. There is a record of an installation on page —. 2. The book has not been presented to Presbytery for approval for the past three years." In the course of a few years, some difficulty having arisen in that church in relation to their pastor, it was referred to Buffalo Presbytery. "In the course of debate that ensued it was affirmed by one who has long been the unwritten law of Buffalo Presbytery, that the installation was invalid, and that no other act of men out of the Papacy would have done such an act!" For further particulars, see *Independent* as above mentioned.

But another fact. A few years since, a Congregational church within the bounds of Genesee Presbytery, upon the 'Plan of Union,' wished to settle a Congregational minister. A council was called, consisting of about one-half Congregational ministers and the others members of Genesee Presbytery. After having convened, one of the Presbyterian ministers requested the members of Genesee Presbytery to retire for consultation. They soon returned, declaring the proceedings to have been disorderly, and their determination to withdraw from council. Nevertheless the ordination was performed, and subsequently three of the members of Presbytery concluded to have their names enrolled with the council. It should be noted here that not *one member* of that Presbytery knew what the terms of the 'Plan of Union' were, but only knew that they could not sanction such proceedings! A meeting of Genesee Presbytery being at hand, the church sent their book for "review and control." The committee upon the records reported exceptions to the proceedings. But this not being sufficient, the Presbytery proceeded to pass resolutions of censure upon the church, and the members of their body who concluded to have their names enrolled as members of the council, for acting disorderly, and this too, when not a member of that Presbytery could tell anything about the terms of the Plan of Union, and against the friendly caution of some that they might have all their proceedings to undo! Yet, in their zeal, censures must be passed, lest some other churches might follow their example.

Now these are *facts*, and if the *Evangelist* insinuates to the contrary, I will get an attested copy of all this matter from church and presbyterial records, if it will publish them.

Now it is not difficult to see what has been the practical influence of this state of things. The authority of Presbytery has been thundered out *in terrorem* against anything that really looked like Congregationalism. Some of the first members of that Church, when they saw the disturbance that a little show of Congregationalism made, began to reject their proceedings. Congregationalists love peace.

Now the fact is, there is not one church in ten in Western New York that know how, or hardly when, they became Presbyterian, or that ever saw the Plan of Union, or know at all upon what terms they were received into Presbytery. Nor have the *Presbyteries themselves* known. The fact is, that these Congregational churches have sold themselves out and out to be used by the Presbytery as their own, just as they shall now or hereafter see fit; and this has been the only practical term upon which Presbyteries have received them. The action and condition of the Genesee Presbytery is a fair representation of the practical workings of the Plan of Union, "poor as the compliment is to New England emigrants." It was never printed in the Confession of Faith of the Presbyterian Church, nor has it ever been inscribed upon the records of the churches or read when they were received under the "care of Presbytery."

Now if the *Evangelist* complains of the "lack of facts" in relation to the unequal and unjust workings of this Plan of Union, the Congregational ministers of Western New York can furnish them as long as it will agree to publish them.

Now I wish to ask of the *Evangelist* where its facts are that its "practical fruit has been good"? How does it know that the cause of religion has been better promoted than it would have been if each denomination had continued separate, and lived in harmony, as they would likely have done? Whether there has been more of the New England element diffused into the churches and community, than there would have been if the churches had continued to hold on to New England Congregationalism, in which almost every one was formed? While some of it is no doubt retained in the Presbyterian Church, it must be admitted that no small share of it has been, by this Plan of Union

It was constantly assumed, by a certain class of the speakers at that meeting, as something which no one would have the presumption to doubt or deny, that the American Education Society had been gradually dying for several years, and that it was now essentially *dead*. A simple statement, showing what our operations have been for several years past, will set that matter at rest, at least so far as relates to the parent society:

For the year ending April 30th,	
1844, our beneficiaries numbered	230
1845, " " "	218
1846, " " "	238
1847, " " "	246
1848, " " "	275
1849, " " "	283
1850, " " "	294
1851, " " "	277
1852, " " "	294

The above table, so far from indicating a process of death, would seem to imply a quiet and healthy growth. However, we can easily account for the impression upon this subject, which prevails among many of the Presbyterian ministers and churches at the West. A man that does nothing himself very naturally comes to think that nothing is done. It is so long since some of the Presbyterian ministers have had anything to do with a contribution to the American Education Society, that they have fallen quietly into the belief that there is no more activity anywhere in behalf of this cause than in their own immediate vicinity.

In closing, we will present one other table of statistics, showing how largely the Congregational funds of New England go to help young men in their preparation for the ministry on the great field of the middle and western states. Of the 294 young men aided last year from our treasury in Boston, there were

From Massachusetts -	52	From Vermont - -	34
" Maine - - -	24	" Connecticut - -	32
" New Hampshire	22	" Rhode Island -	4
Total from New England - - - - -			168
From New York - -	36	From Indiana - - -	5
" New Jersey -	2	" Illinois - - -	21
" Pennsylvania -	8	" Wisconsin - -	7
" Ohio - - - -	28	" Iowa - - -	5
" Michigan - -	7	" Missouri - - -	1
Total from Middle and Western States			120

A large number of these young men from the middle and western states are, of course, pursuing their studies in eastern colleges and theological schools. Then it must also be remembered that the American Education Society has done, and is yet doing, a good deal more for the west than appears in all the above estimates. A very large number of the young men belonging to New England, and who are educated here, go west to find their field of labor; and we could count up scores of men who are called Congregationalists upon our books, but are now, under our plan of union, the pastors of Presbyterian churches at the west. Of the 1060 ministers now in the employ of the Home Missionary Society, a large part of whom are at the West, just about 350 were beneficiaries of the American Education Society.

In the foregoing exhibition, we have, of necessity, taken a rapid survey of the relations of Presbyterians and Congregationalists in connection with this educational enterprise, and very many things which might have been said have been left out. But the view here presented of the practical workings of this union cannot be materially invalidated.

INCREASE N. TARBOX,
Secretary of the Am. Ed. Society.

The Independent.

NEW YORK, THURSDAY, AUGUST 5.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors.* By observing the above notice, correspondents will save much inconvenience at the office.

THE DISASTER UPON THE HUDSON.

The shock of a terrible event is still upon us.

The one absorbing theme of thought, the topic of conversation that has drawn to itself all attention and speech for a week past in the town, has been the appalling disaster upon the Hudson; the destruction by fire of the steamboat Henry Clay. In broad daylight, and within an hour of the city, this has been destroyed, with a hundred lives. It is an event entirely unparalleled in the history of steamboat navigation on that river, if not in the history of the country and the times.

When the Lexington was burned, on the waters of the Sound, some twelve years since, and so many precious lives were terminated by the terrific casualty, the scene was wintry. The shores of the Sound were fringed with ice, reaching out for miles over the heaving and agitated water, and making approach to them impossible. The Cold, more pitiless and constant in its assault than even the element which it contrasted,—and the freezing Deep, which chilled all effort, and where the strongest swimmer could only hope to float a while on some support,—consumed the life which Fire had spared. No one on board, no one on shore, anticipated Death for the passengers of the Lexington. But when the conditions of death were presented—when the elements were combined as they were then combined against that doomed and treacherous bark—it was everywhere seen that Death was inevitable. There could be no escape from his encompassing agencies. The Fire, the Cold, and the insatiable Deep, made him terribly secure of his victims.

So when the Erie was burned, on the lake whose name it bore; when other boats have been burned on other lakes, and inland waters; when the English steamer Amazon was lately destroyed by fire at sea;—it has been felt and known, as soon as the intelligence has become diffused, that the event having occurred—the terrible enginery of fire having been let loose upon the Ship—great loss of life was certain and inevitable. The distance from the land, or the darkness, the crowd of passengers, and the impossibility of providing them all with adequate means of protection and escape, made it inevitable that many should be burned or be drowned. The *manner* of death was a matter for choice; but not the event. The relentless circle of the elements of Destruction could not be broken through.—There is something in this which mitigates, though it cannot avert or essentially relieve, the shock on the public mind. Men bow to the Inevitable. They are appalled at the suffering; at the despair; at the closing and fearful scenes, when the shriek of the burning blends with the cry,

—"The bubbling cry,
Of the strong swimmer in his agony";

and yet, 'It could not have been otherwise'; 'It was to have been expected, if the boat took fire'; and so the scene passes, from reflection and memory, especially if the actors and the sufferers in it were remote and unknown.

But in the late appalling disaster all the elements of sad and awful impressiveness were wonderfully combined. The concurrent testimonies of many different witnesses set the whole scene before us. It is worth being pondered.

The Henry Clay, a light and graceful summer boat, which travellers on the rail-road between this and Albany have often observed as they have passed her within the last two seasons, and which advertisements and handbills have done their best to make a favorite with the public, left Albany for New York on the morning of Wednesday last, in company with another and rival boat—the Armenia. The Clay has had the reputation of being the faster of the two; and it is evident from many circumstances, as well as from the concurrent testimony of a multitude of the passengers, that a contest in respect to speed commenced at the moment of their leaving the dock. It continued, apparently, till the Clay had distanced her rival by some miles. Indeed, according to several witnesses, it was still going on, at its fullest height, at the moment of the catastrophe,—the object then being to reach the dock a half-hour or more sooner than the boat in opposition. At about three o'clock P. M. the terrible cry of 'Fire' was heard; 'the Boat is on fire!' a cry fearful enough when heard on the Land, but how much more appalling within the narrow and impassable limits of the Water! At first the assurance was passed among the passengers that there was no danger; but in a few moments the head of the boat was turned toward the shore, then a mile and a half distant; the boat was run, with the full pressure of its machinery, high upon the bank—the end toward the stream, however, where were most of the passengers, being two hundred feet or more distant from the shore; and then began the fierce struggle for life. The husband was severed from his wife; the mother from her child; and the maiden from her lover. The athletic swimmer was dragged to the bottom by the clenched and desperate gripe of the drowning man beneath him. The flames drove swiftly and blindingly on, and compelled, one by one, all who had not been smothered or wrapt in their embrace, to trust to the waves. 'Some on boards, and some on broken pieces of the ship,' came safe to land. But well-nigh an Hundred—the total number is more likely to exceed that, than at all to fall short of it—perished, miserably and helplessly, in this grapple with Death.

Our readers are already familiar with the lists of the dead. They will be found, at length, in another column. Among them was a former Mayor of this city; a man holding the highest place, as a man of probity, of benevolence, and of sagacious and successful enterprise, in the esteem of his fellow-citizens; among them were eminent Lawyers, of Brooklyn and of Baltimore; among them were lovely Daughters; devoted, accomplished, and christian Mothers; beautiful Children, dressed for gladness and brightness, and suddenly summoned to the eager grave; venerable Grand-parents, watching with paternal fondness the two generations of their descendants, almost until the moment at which Death grasped them. The shock has not fallen on obscure foreign immigrants. It has not desolated, with its more tragic element, the hearts and the households of the destitute and unknown. It has scattered its bolts all over our community. It has sent the tidings of disaster and death, as the explosion of a bomb sends its shattering missiles, among the most cultivated circles of our Land. And while comparatively few of our personal acquaintances are known to have been lost, there is hardly a class in the city not represented among the sufferers. The gay and blithe devotees of Fashion, on their way from one resort of summer-pleasure to another; the accomplished man of letters, and of various science; the respected or venerated civilian; the pride and joy of the affectionate household; the representatives of all that is refined, exalting, and religious in the character of Woman;—all these have been taken by this terrible calamity, and their precious Life is ended for the earth, forevermore.

And all this, on the placid Hudson; at bright mid-day; within an hour's sail of the wharf; while another steamer was close at hand; while brigs and schooners were anchored on all sides; after the boat had reached the land! It is, truly, an awful, unparalleled event! The more it is thought upon, the more fearfully impressive and admonitory does it become. We shall not be just to ourselves, or to God's Providence, if all do not learn from it: if its effect is suffered to be dissipated and expressed in mere transient feeling.

The Lesson which the community has been prompt to learn from it, is a just and important one: of the peril of Steamboat-Racing; of the essential and thorough criminality of those who engage in this; and of the necessity of imperatively restraining and suppressing it, by Law and its penalty. He who kills a man without intending it, in a moment of passion, is held guilty of manslaughter. He who kills another, without having planned it, but while committing an act that is illegal and felonious, is held by a just and authoritative Common Law to be guilty of Murder. All the burden of the results of his felonious action is properly laid upon him. It should certainly be so in a case like the present. If men lash down their safety-valves, and crowd their furnaces to their utmost capacity, in order to pass a rival boat, or to gain the eclat of reaching their wharf first—and if, in pursuance of this headlong purpose, the boat is fired, and lives are sacrificed—undoubtedly this is justly styled WHOLESALE MURDER! It is Murder; in the eye of an enlightened public equity; as expressing deliberate disregard of Life. And life-imprisonment, or the gallows, is not too severe and stern a penalty for the crime so committed. Whether the officers and responsible conductors of the boat just lost, were guilty on this wise, is a point to be ascertained by deliberate and impartial judicial investigation. But if they were so guilty, no respectability of connection, no possession of wealth, no social position, should be allowed to screen them from the fullest responsibility. The flames of the Henry Clay, and the shrieks of its victims, are an appeal against such unprovoked and monstrous wickedness, which should not be allowed to melt into the skies without effect.

Men need to be taught that the lives of their fellows are sheltered and watched by the Law and its forces, whithersoever they go; and that the passion which drives the steam-boiler to explosion, or which fires the furnaces till the boat is in a blaze, cannot take others' life without forfeiting its own. Herein is the office and the beneficence of the Law; and unless it can do this, it is good for nothing. If the sacrifice of last Wednesday—as now seems probable—is to be the occasion of so arousing the public mind to the peril of the practices asserted to be so horribly expressed in it, that laws shall be enacted and penalties be inflicted sufficient to repress them, all fearful as it is in itself, a holocaust of humanity, it will not have been too terrible a price. Human life for years, for the coming generations, will be safer by reason of it.

But, another effect is to be wrought besides this; an effect on the public mind itself, which controls the Statute Book, and is more omnipresent. So long as men choose to make speed their first requisite, the indispensable condition to their selection of a boat, of a route, or of a train of cars—so long they *must* expect to take the risks that accompany it. If we fly through the water from New York to Albany, at twenty-five miles an hour, we *must* go at the peril of being blown out of it. If we are whirled along the rails at a mile to the minute, it must be at the risk of being thrown against jutting and rocky sides, and crushed upon them; or being tossed into the depths, and there whelmed in an instant and indiscriminate destruction. We cannot have impossibilities. We cannot combine direct physical inconsistencies. And we cannot have furious and excessive speed, without risk and exposure. The loss that has appalled the community and the Country impresses us, as we think of it, as a flaming Sword, planted sharply in the path of our headlong national appetite for swiftness. It writes on a canvass where all must read it—it writes in characters of fire and of blood—the admonition to seek Security first, and *then* Speed and Elegance. And if we would learn this lesson and practice it, and when we shall learn it, it will be infinitely valuable to ourselves and our contemporaries. Such casualties will thereafter be rendered impossible; and men and their families may venture from their homes, without risk of being brought back, mangled and burned.

There are other, graver and moral lessons, which the calamity teaches; on which we will not enter now. A word or two may indicate them, and perhaps we shall return to them. It shows, as does every similar event, how vast are the powers at work about us, in the Material system; and how easily they might be marshalled, combined, and terribly let loose, for the destruction and dissolution of even the solid Globe itself. The gentle familiar presence by all our firesides, is the power which, developed into instant mastery, has wrought this terrible ruin. Who shall say, then, what triumphs may be before it in the Future, more vast and terrific? The day when the heavens and the earth being on fire shall be consumed, may come in the development of these forces and laws that play like fairies, or rend like avengers, around our daily and customary way.—The same event reminds us how intimately and widely men are interlinked with each other, in the great compass of Life; so that each is dependent on a hundred others, and is in turn needful to them; and so that the faithlessness or neglect of one, may scatter untold and immeasurable miseries through a hundred wide circles.—It shows how steady, systematic and unvarying, are the laws of God's Empire in the natural world; so that though destruction and death in their worst forms lie directly in the way of their steady advance when once they have been broken, they still go onward and do not tarry. And so it suggests to us that the laws of his Moral Government, which concern the soul, and amid which we are living, are as stable and decisive as those of the Material; and that *these* will not be reversed, nor their action suspended—that the penalties affixed to them will be unalterably enforced—if they are broken.

Especially does this terrible Tragedy speak, with a voice that should ring like the blast of a trumpet all over our land, to all who are travelling, over land or on sea; to all who are meditating and planning such travel. It bids all beware of a Death that is possible at any hour. It bids all prepare for such an event. They who gaily embarked upon the Clay, last Wednesday morning, had no thought of disaster. Why should they have? Nay; through the day, although at intervals they were startled and alarmed, they thought not of such appalling destruction, so nigh themselves. Why should they have done so? The skies smiled peaceful overhead. The shores on either side were clad in the gladdest green of summer. The palaces which taste and wealth have reared along them, for a graceful and sumptuous summer-life, looked calmly down from either shore. How could they fear that ere the spires they almost saw in the near horizon were reached, they should be scattered and blasted by such a fiery and destructive Storm? And yet they *were!* An hundred precious lives—that would have been saved by one anticipation of the fact—were sacrificed fearfully; and there was no escape!

Who shall be next? Who knows when he, in the midst of an equal impression of security, may be suddenly taken? To all who are travelling this Disaster seems to say:—"Ye pleased and happy companies, whom Nature greets with kindly smile, whom the elegancies and strength of Art surround, whom rippling waves leap up to welcome;—remember that the elements that are slumbering about you, in an hour when ye think not, may take hold upon You! The decorated Boat may become a flaming charnel-house about you! The eager and smiling waves that chase and play along your path may be transformed to ministers of swift and stern Death! Do your duty, then, to yourselves, in securing Christ's love! Do your duty unto others, in leading them to Him! So prepare yourselves for Death, that whenever he may come, in quiet or in storm, in the chamber or in the wreck, you shall be ready to greet him with "Welcome, Friend!" The only true safeguard is, found within; in a Soul secured, from peril and from loss. The soul which loves Christ has Eternal Life in it. It is made free of the Universe of God!

How exalting and sweet the thought that to those thus prepared for it—through Christian faith—the event of Death can never come too suddenly or too soon; and that all the terribleness of its aspect and approach can not make it a real enemy. To such, there is One walking in the midst of the fiery furnace—in form like unto the Son of God; and his face to them is full of promise. To such, the waves are pressed about them by the feet of Him who trod of old upon the throbbing waters of Galilee, and in the midst of the storm there is calm and brightness within the spirit! To such, the words of the Lord are verified: "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

There were some such, we know, who perished in the Clay. There may have been many such. May all our readers be found among such, wherever Death meets them;—this messenger of God, with fiery robes, and flaming face, and girded sword, not calling to them without effect!

COMMENCEMENT AT NEW HAVEN.

The one hundred and fifty-second anniversary of Yale College was celebrated last week. Owing in part to the change of the time for commencement from the third Thursday in August to the last in July, the attendance of former graduates, of the clergy, and of strangers from abroad was somewhat less than in former years. Indeed the resort of the Connecticut clergy, as such, to commencement, can hardly be expected to be what it once was.

First in the series of public performances, was the *Concio ad Clerum*, in the North Church, Tuesday evening. A handful of clergymen, with a proportionate number of the laity, listened to a very able discourse from the Rev. B. St. John Page of Bridgeport. The subject assigned by the General Association—"the relation of truth to the production of holiness"—was well illustrated; though, if we were disposed to be critical, we might say that the most interesting part of the discourse was that in which the preacher inquired, quite at length, what the truth is, and where it is to be found, and in which therefore he anticipated to some extent the subject which we understand has been designated for the next year's *concio*. What is the accepted and orthodox doctrine concerning the inspiration of the Scriptures?—is a question which is beginning to demand a new and thorough discussion. Of this the preacher seemed to be fully aware. The theory of inspiration recently proposed by Morell was earnestly repudiated and manfully refuted, and a sounder and safer theory was proposed. We could not but regret that a discourse so full of thought, so rich in suggestion, and so impressive in style, could not have had a more numerous audience of the class for whose special benefit the appointment had been made.

On Wednesday, at 10 o'clock, A. M., the annual meeting of *alumni* was held under the spacious tent which had been pitched for the occasion. The yearly record of deaths, which had been prepared as usual by the diligence of Prof. Kingsley and Mr. Herrick, was read. Speeches were made by Rev. Dr. Adams of this city, Rev. Samuel Merwin of New Haven, Newton D. Strong, Esq. of Illinois, Prof. Olmstead, Prof. Silliman, Pres. Thornwell of South Carolina College, Pres. Sturtevant of Illinois College, and others. The retirement of Dr. Pitch from the Livingston-Professorship of Divinity, after thirty-five years of service, was announced; and Prof. Goodrich, his classmate and for all those years his colleague, accompanied the announcement with an address which was perhaps the happiest performance that we ever heard from him.

In the evening an exquisite discourse was pronounced before the Phi Beta Kappa Society, in the North Church, by E. P. Whipple, Esq. of Boston, followed by a poem from the Rev. John Pierpont, D.D. The newspapers, so far as we have observed their reports and comments, have by no means done justice to Dr. Pierpont's poem. In our judgment, and in that of all who had no occasion to wince under the performance, the veteran poet excelled himself. The poem opened with a description of a New England winter night, and of a New England country party on a sleigh-ride in the glittering moonlight. While this merriment is going forward, a light is descried in a lone farm-house, glimmering through the icy trees; and, leaving the gay young company, we are introduced to the chamber where an aspiring youth is pursuing his studies late at night and hastening his preparation for college. Thus we come at the theme of the poem,—"*The Scholar's Hope.*" College life was described with its struggles and perils; and then the various pursuits in which the scholar may seek to realize his early hope, were successively surveyed, with their vexations and disappointments, and the various temptations which they offer to cheat him out of his integrity. Teaching, the bar, the profession of healing, authorship, and the pulpit, were held up to view, each in its turn; and it was made plain enough that in every profession the life of a scholar offers few chances of what the world calls success, and that the scholar, in every walk of literary or professional activity, needs to be actuated by higher motives than those with which the world is familiar. The pictures of the clerical profession were evidently done in colors drawn, to some extent, from the artist's own experience of parishioners who bring to their minister

"Their ten commandments not to touch ten things,"

and whose wealth gives them importance in their own esteem. But we will not travestie his description of the frightened pastor, yielding up the freedom of his office, and determining to preach on "the exceeding sinfulness of sin" in the abstract, and to meddle with no concrete sinner that is not as far off from our times as the old "Scribes and Pharisees."

Of the class performances in the Center Church on Thursday, there is no occasion to say much. Every thing went off, as usual, in a highly creditable and satisfactory manner. We were sorry to see that the disposition on the part of the students and the young ladies to express their approbation of particular favorites by noisy applause and by tossing down huge bunches of flowers from the galleries upon the platform, seemed to be increasing, notwithstanding the expostulation of the President, and the promptness of his call to order. It should be remembered that where (as in the theater) those who are pleased with the performance or the performers are allowed to express their pleasure by clapping and stamping, those who are displeased must have the same liberty to express their minds by hissing or hooting; and that where *bouquets* may be thrown at a performer as expressions of favor, other missiles, of equal natural significance, as expressions of dislike, must also be tolerated.

The degrees conferred were as follows:

Faculty of Arts,	{Bachelors, 89. Masters, 42.}
Faculty of Philosophy,	Bachelors, 6.
" " Medicine,	Doctors,
Faculty of Laws,	{Bachelors, 6. Doctors (honorary), 2.}
Faculty of Theology,	{Bachelors, *none.* Doctors, *none.*}

Why is it that Yale College, with a full Theological Faculty, and distinct and regular courses of instruction in that department, and while conferring degrees in all the other departments even down to the newly provided honor of *Phil. B.*, confers no degrees in Theology, we confess ourselves ignorant. Is it because the authorities of the institution—the *Senatus Academicus*—are unwilling to accredit their own theological alumni as competently skilled in the science of Theology? Is it because of some conscientious scruple? But no such scruple has ever yet shown itself on the face of the college catalogue, annual or triennial. On that document, as often as it is published, the name of every Reverend Doctor in the Corporation, or among the professors, is duly decorated with "the semilunar fardels," as Dr. Cox once called the two half-moons (D.D.) which give to many an otherwise humble minister so great a dignity.

THE PUBLISHING SOCIETIES, AND THE CENSORSHIP.

At a recent Anti-slavery Convention in Cincinnati, a letter was read from Prof. Charles D. Cleveland of Philadelphia, showing that such a convention was needed by the exigencies of the Time, the State, and the Church. The letter is published entire in the Cincinnati *Christian Press*. From that portion of the letter which is occupied with showing the need of the Church in this respect, we copy a passage which touches upon a serious question. The question is one which has never yet received that measure of public attention which it must receive before it is finally disposed of.

It cannot be reasonably demanded of the great religious publication societies that they shall commit themselves for or against any particular method of abolishing slavery, or that the system of their operations shall be in agreement with this or that system of measures for acting against slavery. It cannot be reasonably demanded that they shall publish such tracts and books as will naturally be expected from the "American Reform Tract and Book Society" recently established at Cincinnati.

One thing however, we think, may reasonably be demanded of these great publication societies, in regard to slavery. The religious literature of the English language, especially within the last seventy-five years, is thoroughly pervaded by the spirit of universal emancipation. Ever since Clarkson began to move for the abolition of the African slavetrade, (to go no farther back,) the evangelical literature of Great Britain and of the United States has been full of allusions to the wickedness of the traffic in human flesh, full of pity for the enslaved, full of the sentiment that abhors the subjection of one man to the absolute will of another. At the time when the American Tract Society and the American Sunday School Union were instituted, there was no reason to suppose that the current evangelical literature of our common language was to be expurgated in this respect out of deference to the peculiarities of Southern institutions. On the contrary, the standards of the Presbyterian Church, and the unanimous testimony of the General Assembly in 1818, was evidence enough in 1825—at least so far as that great evangelical body was concerned—that the publications of those societies, without assuming a controversial character, might safely breathe the same spirit of opposition to slavery which was then supposed to be inseparable from the spirit of modern evangelism, and which the General Assembly had uttered so fearlessly and so forcibly. But within the last twenty years, some of the churches recognized as evangelical, in our slave-holding states, have obtained new light (or what they think is light) in regard to slavery, and have propounded a new doctrine. The new doctrine which has obtained currency among our Southern brethren is not that slavery is a temporary system to be abolished as soon as possible, but that it is to continue to the end of time; not that slavery as an institution is "a gross violation of the most precious and sacred rights of human nature," "utterly inconsistent with the law of God," and "totally irreconcilable with the spirit and principles of the Gospel of Christ,"—but that it is right and warranted by Scripture. We think it may reasonably be demanded of the American Tract Society and the American Sunday School Union, that they shall not expurgate the current religious literature of our language to make it conform to this new doctrine.

For example,—if the Sunday School Union undertakes to republish for our Sabbath school libraries, an English book on the history of Joseph; and if that book, in the process of being "revised by the Committee of Publication," is found to contain, in connection with the incident of the selling of Joseph by his brethren to the Midianites, some natural expression of horror at the practice of buying and selling human beings and using them as chattels or articles of merchandise,—the demand may most reasonably be made that such an expression of Christian sensibility shall *not* be struck out for the sake of conciliating those who hold the new doctrine that slavery with the slavetrade is altogether just in itself and justified by testimonies from the word of God. If the Tract Society should undertake to republish that great and valuable work of Baxter's, (which we take this opportunity of seriously commending to the attention of the "Publishing Committee,") his "Christian Directory,"—then, whatever words or phrases may be altered here and there because of their antique coarseness, and whatever omissions or changes may be necessary to avoid the offense which might otherwise be given to Calvinistic or Arminian prejudices, the section entitled "Directions to those masters in foreign plantations who have negroes and other slaves," should *not* be altered for the sake of pleasing those who hold a different doctrine from that which was held by the whole Christian world at the time when the Tract Society was instituted.

We have often thought that some such standard poetical works as Young's *Night Thoughts*, Cowper's *Task*, and perhaps Pollock's *Course of Time*, would be a valuable addition to the series of volumes published by the Tract Society. Few of the volumes on the Society's catalogue contain more of sound evangelical teaching, in a more attractive form, than Cowper's *Task*, or those two exquisite poems of his entitled *Hope* and *Charity*. The good which those three classic poems might do, if they could be published and distributed over our whole country by the ubiquitous agency of the Tract Society, would exceed ten thousand fold all that the poet ever hoped to accomplish by his writings. But the principle which is understood to govern the decisions of the "Publishing Committee" is that nothing is to be published by the Tract Society inconsistent with that modern orthodoxy which holds that slavery with the slave-trade is a righteous institution and sanctioned by the Bible, and which denounces as "abolitionism" every intimation that slavery is wrong. That principle would compel the committee not to publish the poems referred to, without serious mutilation. If any name, since Milton, is classical in the literature of our mother tongue, it is the name of Cowper, the poet of evangelical piety. His writings deserve to go, and must go, wherever our English language is read. But the *Index Expurgatorius* of this new Southern Popery before which the Tract Society and the Sunday School Union must needs bow down in homage, forbids such books.

Suppose an edition of Cowper's *Task* is to be published by the Tract Society, and sold by its colporters. The committee have read the first book and have found in it nothing to be censured. They have met for a second session; and one begins to read aloud that magnificent exordium of the second book, "The time-piece." See how it opens.

"O for a lodge in some vast wilderness,
Some boundless contiguity of shade
Where rumor of *oppression* and deceit
Of unsuccessful or successful war
Might never reach me more."

"Stop!" cries one of the committee, "that word 'oppression' might give offense in some quarters. It sounds a little like abolitionism.".

"Oh no!" says another, "it may more properly be understood as alluding to the degraded condition of the British operatives—or more naturally still, it may be considered as referring to the oppressed subjects of the Austrian emperor or of the Pope. Let us go on, and see what comes next."

"My ear is pained,
My soul is sick with every day's report
Of wrong and outrage with which earth is filled.
There is no flesh in man's obdurate heart,
It does not feel for man; the natural bond
Of brotherhood is severed as the flax,
That falls asunder at the touch of fire.
He finds his fellow guilty of a skin
Not color'd like his own; and having power
To enforce the wrong, for such a worthy cause
Dooms and devotes him as his lawful prey."

"Tut! tut! That will never do! Mr. Secretary, make a mark against those lines. What next?"

"Lands intersected by a narrow frith
Abhor each other. Mountains interposed
Make enemies of nations, who had else
Like kindred drops been mingled into one.
Thus man devotes his brother, and destroys;
And worse than all, and most to be deplored
As human nature's broadest, foulest blot,
Chains him, and tasks him, and exacts his sweat,
With stripes, that Mercy with a bleeding heart
Weeps when she sees inflicted on a beast.
Then what is man? And what man, seeing this,
And having human feelings, does not blush
And hang his head to think himself a man?"

"Worse and worse! *Chains?—Stripes?* Why the poet does not seem to be aware of the extreme delicacy of the subject of slavery. This passage must be altered before we can safely publish it. But go on."

"I would not have a SLAVE *to till my ground,*
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned.
No: dear as freedom is, and in my heart's
Just estimation prized above all price,
I had much rather be myself the slave,
And wear the bonds, than fasten them on him."

"Whew! This is positive fanaticism,—worse than an article in *The Independent!* No doubt the slaves are generally well cared for in this Christian land; and, except in some cases of peculiar hardship, are in a much better condition than if they were free;—but when a man gets so excited, and so overlooks the compromises of the Constitution, and shows so little regard for the safety of the Union, as to say that he would rather be a slave than a slaveholder, I call him a fanatic. I move we put this into the hands of some of our poets that write for the *American Messenger*, and have it corrected."

We mean nothing personal or disrespectful towards those most respected brethren who, at great expense of time and labor, serve on the Committee of the Tract Society. Our only thought is to illustrate the preposterousness of attempting to expel the spirit of freedom and of opposition to slavery from the evangelical literature of the English language, or expurgate and modify the publications of these two great evangelical societies into conformity with the outrageous doctrine which has recently been published in the Southern churches, and to which so many politicians at the North, and some divines, have seemed to give a heedless adhesion.

Cowper, it will be remembered, died in the year 1800—about the period of a generation before the the rise of modern abolitionism. His *Task* was published in 1785, two years before the date of the ordinance which excluded slavery from the territories northwest of the Ohio. His earlier poems, including *Hope* and *Charity*, were published in 1782, before the first petition had been presented to Parliament for the abolition of the African slave-trade. What was the sense and sentiment of evangelical piety, on the subject of slavery, as early as 1782? Read a few lines from Cowper's *Charity*.

"All other sorrows virtue may endure,
And find submission more than half a cure,
Grief is itself a med'cine, and bestowed
T' improve the fortitude that bears the load,
To teach the wanderer, as his woes increase,
The path of wisdom, all whose paths are peace.
But slavery!—Virtue dreads it as her grave:
Patience itself is meanness in a slave;
Or if the will and sovereignty of God
Bid suffer it a while, and kiss the rod,
Wait for the dawning of a brighter day,
And snap the chain the moment when you may."

"Canst thou, and honored with a Christian name,
Buy what is woman-born, and feel no shame;
Trade in the blood of innocence, and plead
Expedience as a warrant for the deed?
So may the wolf, whom famine has made bold
To quit the forest and invade the fold:
So may the ruffian, who, with ghastly slide,
Dagger in hand, steals close to your bedside;
Not he, but his emergence forced the door,
He found it inconvenient to be poor.
Has God thus given its sweetness to the cane—
Unless his laws be trampled on—in vain?
Built a brave world which cannot yet subsist
Unless his right to rule it be dismissed?
Impudent blasphemy! So Folly pleads,
And, Avarice being judge, with ease succeeds."

Who can read such language as this, published seventy years ago, and never questioned till recently by anybody pretending to the name of Evangelical, without being ashamed of some honored names in our great evangelical communion? Shame that, at this late day, religious and devout men, eloquent men, learned divines, acute logicians, can be willing to prostitute their eloquence, their learning, their logical acuteness, and the odor of their sanctity, for the defense—yes, and for the extension of slavery, even of this American slavery, with the hideous atrocities of its traffic in the sinews, the blood, and the salvation of those who have been born of woman and for whom Christ has died!

CENSORSHIP OF THE PRESS.

BY PROF. CHARLES D. GLEVELAND.

How is it, that the two great eleemosynary publishing houses in our land, which have been brought into being and are now sustained by the charities of the Christian church, should so carefully exclude from all their books everything that would cast a censure on slavery? We look with amazement and contempt at the political censorship of the press, recently established by Napoleon the Little, against the cause of civil liberty, while the Church of Christ in our land is nursing in its very midst, two great religious censorships quite as vigilant and sleepless against the holy cause of personal liberty and the inalienable rights of man—I mean the American Tract Society, and the American Sunday-School Union.—Cerberus never guarded the entrance into the infernal regions with more sleepless vigilance, than the "Managers" of the former and the Committee of Publication of the latter, watch their respective presses, night and day, lest any word of truth should slip into them, that might in the least, disturb the conscience of the American slaveholder, or hold up his guilt before the eyes of the Christian world.

It was therefore with the highest joy that I hailed the recent formation of the "American Reform Tract and Book Society" in your city: a Society that means to apply *faithfully, honestly,* and *fearlessly,* the simple truths of the Gospel against all known sin, man-stealing not excepted. It must grow in the affections of the people, and do great good, for it is the very thing now needed. I ask not, and never have asked, and the friends of the slave ask not, and never have asked, that the American Tract Society and the Sunday School Union should turn, technically, Anti-Slavery Societies. But we have asked that they would treat it as Paul treats it in the first chapter of his first epistle to Timothy, classifying "manstealers" with "murderers, liars, and perjured persons," and others whose guilt even "cotton" divines must acknowledge. What think you, my brother, would be the character of a large portion of the young men now upon the stage, had these two Societies twenty years ago infused, through their publications, into the juvenile mind a horror of the crime of man's butchering his fellow-man on the field of battle, or reducing him to an article of merchandise? How would these young men, now indifferent to these crimes, or else perhaps sympathizing with them, be found in the front ranks of Reform, doing battle valiantly for the cause of Peace and Liberty! If, then, we are to answer for *negative* sins, for "what we have *not* done to the least," how will such omissions appear at the bar of God! The reflection is truly a painful one to me, and I dismiss it.

PRESBYTERIANS AND CONGREGATIONALISTS IN THE CAUSE OF EDUCATION.

We have transferred to the first page of this week's paper an article from the pen of Rev. Mr. Tarbox, the Secretary of the American Education Society, written for the *Evangelist*, and published in that journal two or three weeks since. We do it for two reasons: first, because we would call the attention of our readers to that noble charity which Mr. Tarbox represents, and would draw out more fully their sympathy toward it, and their aid in behalf of it; and secondly, because the article illustrates the relations that have uniformly existed between Congregationalists and Presbyterians in the work of publishing the Gospel in this country. It is certainly no crime in the Presbyterian churches to have been willing to be helped by Congregational churches in advancing the interests of Christ's kingdom, even though building up at the same time their own denominational strength. It is certainly no crime, but an eminent grace and virtue, in Congregational churches, to have been willing to give that aid abundantly and steadily, though knowing that incidentally it went for Presbyterianism. It is the very jewel on the brow of the Christian Community of our name in New England:—this unfailing and generous labor for Evangelical Christianity, without reference to the names, or the forms of organization, under which it should express itself, when planted at the West.

But if this system of Faith and Order has accomplished so much and worked so beneficently, as established in New England, why should it not be at liberty to establish itself, without jealousy or animosity, anywhere in the land? Why is it not as good for St. Louis as for Boston? The Western people are rather sensitive to any suspicion that they are in danger of 'Barbarism.' Is there *any* reason why they may not now enjoy the advantages of New England's religious society? And if Congregationalists desire hereafter to establish where they can Congregational churches, is there anything in the fact that they have helped Presbyterian churches so much and so long already that should be a bar to their doing it? Especially when it is by no means and to no extent implied in this that they shall withdraw from the Home Missionary and the parallel societies the free co-operation they have heretofore rendered them!

We devoutly desire to see the day when everywhere shall be established, throughout our land, just such centres of social and religious influence, of reformatory, civilizing and sanctifying energy, as are formed all over New England by its local, independent, yet harmonious Parish Churches. More and more must the efforts and prayers of good men go to this.

THE CONGREGATIONAL CONVENTION AT ALBANY.

The suggestion has been made, in several quarters, that since the change of the meeting of the American Board, from Cincinnati to Troy, on the 8th of September, it will be more convenient to have the Convention at Albany held at an earlier day than the 21st. The latter date was fixed by the Committee of our General Association, after full correspondence in all directions, and conference with the friends at Albany. Mr. Thompson, who was chairman of the Committee, has left the country on account of ill-health. In his absence, Rev. H. W. Beecher is the chairman, who is now rusticating at Salisbury, Conn. If any persons deem it *important* to have the time altered, they had better write to him, or to Mr. H. S. M'Call, of Albany, chairman of the local Committee of Arrangements.

The meeting will undoubtedly be a large and important one. We have heard of some churches who have already chosen their delegates, and it is likely there will be a large attendance of laymen as well as clergymen.

MISTAKES AND INSINUATIONS.

For a long period it has been the custom of the Sabbath-schools of Brooklyn to hold a public celebration in the month of May. The children of each school are usually mustered in their respective school-rooms, form into procession, and with their banners march to some rendezvous, forming there a grand procession, and after some ceremonies they, formerly, betook themselves to some pic-nic ground; but more recently they are divided into groups of schools, and march to certain designated churches, which are filled with children, cleanly dressed, full of glee, with wonderful banners set up in sight of all, and then with the sweetest sounds that a church ever heard they sing hymns, listen to such addresses as may be forthcoming, get a little tired, nestle about in their seats, and when the resources of the guardian teachers are about spent, the schools separate, and each one repairs again to its own school-room, there to make way with marvelous facility with unknown quantities of buns, oranges, ginger cakes, and thimble-glasses of lemonade. After a world of harmless confusion—sisters racing after roguish younger brothers, elder brothers taking very unnecessary and vexatious care of sisters, who won't be taken care of,—after a blessed looking about of gratified mothers for darling little gratified pledges, the crowd disperses, the day ends, and the children go to rosy dreams—except such as have embosomed too many buns, who roll and toss and mutter in their sleep, and the anxious parents, looking into the crib, form midnight resolutions that their children shall never go to any more Sabbath-school celebrations—resolutions that always last until the next time.

The particular machinery employed to develop this annual juvenile company is this: A committee of one from each denomination preconcerts the order of affairs, the day, hour, rendezvous, speakers, churches of assembly, &c., and then notifies each school in the city of the results of the council, which notification is of the nature of an invitation.

When Brooklyn was a village, and there were but three or four schools, there needed little formality. In time the village was a city, churches increased, schools multiplied, a Sabbath-school Union was formed; but yet affairs proceeded in the same manner.

It happened on one occasion, not many years ago, that the committee of arrangements invited the school under the care of the Unitarian church, and the pastor was invited to take some part in the public exercises. When this was reported, some of the pastors and super

presents a clear page with a wide margin, of 22 feet by 18, and is ten inches thick. Col. Rawlinson supposes it to have stood facing a temple of Mars, the ruins of which are now on the other side of the mound, and to have been supported by a mound of earth. Its author evidently had an eye to posterity and the future: on the back of this immense slab he inscribed a duplicate of the front, which, protected by the earth, might retain the record of his valor, after time and change had obliterated the face. But its speedy burial has given us both copies in excellent preservation, and it is now on its way to London. When found, it was in eleven pieces.

Col. R. seems to have no doubt that Nimroud is the Calah, and Salameijeh the Resen of Genesis; at least so Mr. Rassam tells me. The list of Kings, from Adrammelech to Nebuchadnezzar, is now nearly or quite perfect. One little matter of a good deal of interest, turned out at Koyunjik, this week, is one of these little books of clay with a seal upon it, in a character other than the arrow-head. Mr. Rassam says it is the ancient Syriac, and *he* makes out Naaman as the name. Col. R. has not seen it.

In riding to Nimroud, I was strongly impressed with the confirmation the country affords to the incredible fertility ascribed to the plains of Babylon by Herodotus. What is the soil of Babylon? The wash of the mountains of Koordistan, manured by the limitless beds of gypsum everywhere in the neighborhood of Mosul, cut and carried away by the winter rains, and the whole deposited yearly upon those productive wheat fields. How could they, with full irrigation (under that tropical heat) do less than they did?"

MR. MITER'S REVIEW OF MR. STEELE'S SPEECH.

It is important that our western brethren be heard fully on every point relating to the matters which are likely to come before the Albany Convention. This is important not for the sake of the Convention *only*, but for the sake of all the interests which that Convention should seek to promote. The churches at the East—all who contribute to Home Missions—all who have any thing to do or to say in regard to the "Plan of Union" or any other method of co-operation between Presbyterians and Congregationalists for the support and advancement of the Gospel—should know what our western brethren think, and what they have to say for themselves.

For this reason we have frequently admitted into our columns communications from the West which were very far from expressing our own views. The question of the relations between Congregationalism and Presbyterianism is an open question, and an important one; and it ought to be freely and thoroughly discussed. While we have our own opinions about it, we are willing that others should offer their testimony on matters of fact, and declare their opinions; and we trust that we are open to conviction.

The article which we publish to-day in review of the somewhat celebrated speech spoken by the Rev. S. N. Steele in the late General Assembly at Washington,—is a document of no ordinary importance in the pending discussion. It gives facts which may be relied on, and which ought to be known not only for the vindication of the Congregationalists at the West and of the Home Missionary Society and its agents against sectarian aspersions, but no less because of their bearing on the general question of co-operation and union.

TO CORRESPONDENTS.

ADIN BALLOU.—While we are very willing that the *Hopedale community* should pursue its experiments in "Christian Socialism," *The Independent* cannot afford room for its circular. We heartily rejoice that "it affords a peaceful and congenial home" for all such persons as are predisposed to such experiments, and, in their own phrase, "can no longer fellowship the popular religionists and politicians." We understand ourselves to be included among the "religionists and politicians" whose fellowship they reject; for we believe that the government of Massachusetts is "ordained of God," and has no right to permit even the Hopedale community to be plundered and slaughtered by the wicked men who, but for the fact that the magistrate "does not bear the sword in vain," might be disposed to try the strength of the "non-resistance" principles on which the community is founded.

W. S. P.—We cheerfully admit the article on *Consociations*, having taken the liberty to strike out the personal names and allusions.

Doubtless the working of the consociational system in the Northern District of Hartford County, was very pleasant and edifying as long as there was only a yearly meeting of pastors and delegates, or in the nature of a conference of churches. In that heretofore happy district, the churches have not depended on the consociation for the ordination or dismission of their pastors, but have selected their councils for such purposes at their own discretion. In seven and twenty years, we believe, there has been no such thing as the presentment of a pastor in that district for trial. And if the council of the consociation had been *often* called to hear and advise in the trial of complicated cases of church discipline, we are confident that the necessity of dividing the consociation would have been felt to be far more urgent than the necessity of dividing the association; and the consociated churches of Connecticut would not have had in their composite system, the anomaly (so contrary to the idea of the Saybrook Articles) of a double-headed consociation in that district—an anomaly, by the way, out of which has grown some part of the recent trouble there.

To the inquiry of our correspondent, as to what we would prefer in the place of consociations, we have a ready answer. For all the purposes of church-discipline, the method of the Cambridge Platform. For purposes of edification and exciting each other to love and good works, the method of the churches in the State of Maine.

For the Independent.

CONSOCIATIONS.

MESSRS. EDITORS:—As you have recently announced that the North Church in Hartford (Dr. Bushnell's) has withdrawn from the Consociation, and as you have repeatedly in your paper thrown out hints that the consociational system in Connecticut should be abolished, it seems proper that a few words should be said on the practical workings of the system in Connecticut, and on some recent doings in Hartford North Consociation which have resulted in the withdrawal of Dr. Bushnell's church.

Whatever may have been the original design of consociations in Connecticut, their practical workings have generally been highly beneficial; similar in their effect to the conference system in Massachusetts and some other states. They are the only regular meetings in which the churches are represented by delegates; and if these are dispensed with, we see not what bond of union and fellowship of the churches will remain. These annual or semi-annual gatherings are usually like the meetings of brethren; in which reports are given by each church of their history the previous year, of what the Lord has done for them, of their progress, their prosperity or adversity, their encouragements and means of doing good or their difficulties and wants, etc. Thus the wants of poor and embarrassed churches are made known and supplied, and wealthy and prosperous churches are stimulated to acts of benevolence and brotherly kindness. Facts might be given where churches ready to perish, notwithstanding the aid of the Home Missionary Society, have been aided and stimulated to renewed efforts, with the well-assured hope, that, in any future time of need, their prosperous neighbors, who, from the want of objects to call forth their energies and self-denial, absolutely necessary to their spiritual growth, were becoming inactive and spiritually dead, will fulfill the divine command to bear one another's burdens.

At these meetings of consociation, also, reports are given of the interest felt in, and aid given to, the various objects of benevolence, and also of the progress of objects of reform, as temperance, the observance of the Sabbath, sympathy for the slave, &c. And short addresses are given by the agents of such associations as are present and desire the opportunity. Furthermore, the consociations themselves usually constitute more or less auxiliary societies, and their annual meetings are the annual meetings of such societies, at which reports are read, officers chosen, &c.

In view of these facts, Messrs. Editors, is it wise to throw out insinuations against them? If consociations are abolished, what shall take their place? Would it not better subserve the cause of the Redeemer to throw out hints whereby such meetings may be made more useful?

A few words on the late doings of Hartford North Consociation. This body was moving on usefully, in the manner spoken of above. And when, from its unwieldy size, the Hartford North Association was divided, and the subject of dividing the Consociation was introduced, the fathers and brethren who had so long and happily met at these annual gatherings could not bear the thought of thus being cut off from their usual communion and sympathy, and the division was not made. In an evil hour, a few years ago—from what motive I know not—a proposition was made to make a new platform for the Consociation—constitution and rules. The subject was referred to a committee. The committee reported a constitution and rules, giving Consociation nearly all the powers of a Presbytery. This was warmly opposed. After various special and regular meetings, at which the report was fully and warmly discussed, the proposed constitution and rules having been shorn of many of their objectionable features were finally adopted, though some protested, and others *perhaps* voted affirmatively to get rid of the subject. It will be easily perceived, that after all this, the bond of union, which had before existed, was much weakened. New churches declined joining Consociation till they perceived a more desirable state of feeling. Others would have them withdraw at once, had they followed present impulses; but remembering the past, and hoping for "better times coming," they delayed. In this state of things, it is not strange that Hartford North Church has now severed the bonds which before were so much weakened; and others may follow their example. We still hope, however, that Consociation will remain one; especially as "the Presbytery of Connecticut" has been formed within its bounds, which may accommodate any churches that are presbyterially inclined.

W. S. P.

LIBRARY OF PROF. B. B. EDWARDS.

We see it stated in the *Congregationalist* of last week that a part of the library of this eminent and devoted Scholar is to be sold at Andover, at public auction, on Wednesday, the 18th of August, at 2 o'clock, P.M. Among the books to be sold are the following,—to which we invite the attention of the many pupils and friends of Prof. Edwards who will like to preserve such memorials of him:

"There are many English works on theology, as those of Cudworth, Emmons, Appleton, Dr. Edwards, Woods, etc. There is an excellent edition of Burke's Works, in nine large octavos; twenty-three volumes of the Biblical Cabinet, published by Mr. Clark of Edinburgh; Bosworth's Anglo-Saxon Dictionary, a Selection from Lord Welling-ton's Despatches, etc., etc.

"There are various Hebrew and Greek Grammars and Dictionaries to be sold, among which are the Hebrew Grammars of Ewald, Hupfeld, Nordheimer, Preiswerk, Bruckner, Wolf, Sarchi, Glaire; the Lexicon and Thesaurus of Gesenius; the Lexicons of Fürst, Wahl, Bagster, Robinson. There are also several Arabic, Syriac, Samaritan and Egyptian Grammars or Dictionaries, among which are Savary's and Erpenius's Arabic Grammars, Freytag's Arabic Lexicon, etc., etc.

"Among the works which would be particularly valuable for public libraries, are a complete set of the North American Review in nearly seventy volumes, the Christian Spectator in fourteen volumes, the London Christian Observer in twenty-five volumes, the London Quarterly Review in twenty-nine volumes, the Chinese Repository in twenty volumes, First's Hebrew Concordance, a splendid edition of Gesenius' Hebrew Grammarie Egyptienne, in folio, the original price of which was twenty-two dollars, the Bibliotheca Patrum Latinorum in eleven volumes, the Conversations Lexicon in twelve volumes, the Conversations Lexicon der Gegenwart in thirty-six parts, with a Supplement in sixty-eight numbers, the Bibeprwerk des Contemporains—a French work beautifully bound in five octavo volumes, Becker's Welt Gschichte in fourteen volumes, etc., etc.

"In the list of Biblical Commentaries to be sold, are those of De Wette on the New Testament and on the Psalms, Rosenmueller on the Pentateuch, Hengstenberg on the Psalms, in four volumes, Ewald and Umbreit on Job, Havernick on Ezekiel and on Daniel, Eichhorn on the Apocalypse, Olshausen on various books of the New Testament, Maurer on Ecclesiastes, Vaihinger on Job and on the Psalms, Meyer on the Corinthians, Hitzig on the Minor Prophets, and on the Book of Proverbs, Judges and Ruth, and many other Commentaries by Calvin, Tholuck, Matthies, Neander, Smart, and other American authors.

"Among the works most interesting to a classical student, are Stauilbaum's Plato in nine volumes, Schleiermacher's Plato in three volumes, Platonic Lexicon, Zeller's Platonic Studies, Van Hensde's Initia Philosophiae Platonicae, in five volumes, Pape's Greek Lexicon, Freund's Latin Lexicon, Orelli's Edition of Cicero in eleven volumes, and the best editions of Homer, Aeschylus, Xenophon, Herodotus, Anacreon, Cæsar, Livy, Tacitus, etc., etc., etc.

"We have specified but a small number of the volumes to be distributed among the friends of Professor Edwards. The larger part of them are in the English language, although the works which we have mentioned are chiefly German or Latin."

It seems to us unfortunate, though there must of course have been sufficient reasons for it, that the sale of these works is appointed to be held so soon, especially when a postponement of it for only three weeks would carry it to the anniversary week—at which time many more of the Alumni of Andover would be able to be present. In case, however, any of those seeing this notice should desire to possess themselves of any of the above works, "written orders for books, or communications with regard to them, may be addressed to Mr. Samuel Fisk, of Andover, Mass., who will faithfully attend to the letters."

FROM OUR REGULAR FRENCH CORRESPONDENT.

PARIS, July 15, 1852.

GENTLEMEN:—I was painfully impressed a few days ago by reading, in the French newspaper *l'Univers*, the organ of the most violent Jesuitism among us,—the apologist of the St. Bartholomew,—a long article of slander against the evangelical churches of America, and of praises for the Rev. Doctor and Professor Nevin of Mercersburg, Pa. Indeed if the quotations made by that paper of a late publication of the said Doctor are true, I do not wonder at the exultation of the *Univers*, and at its announcing that soon the Papists will welcome him to the bosom of the holy Mother Church. Of course whosoever is not with Dr. Nevin, is treated by our Jesuits with the utmost hatred and contempt. Dr. Berg of Philadelphia is especially the object of the grossest abuse on the part of the *Univers*. I congratulate him for the abuse, as much as I pity Dr. N. for the praise he thence receives. I know of no paper whose abuse would honor me and whose praise would shame me more than the one alluded to.

But the Papists among us have not merely to record the defections of some Protestants who have mistaken their church; they have some trouble among themselves, and do not always show much unity. Every now and then, a few minds among them attempt to throw off a part of their spiritual slavery. After 1830, *Lamennais* and a few others, with the newspaper *l'Avenir*, attempted a reform; they were put down—some being excommunicated, some bought off by the Pope. We see now an attempt of the same kind, but although not without boldness, less promising than the first. The organ of that new movement is called the *Religious Press*, and its leader is the priest T. H. Michon, a canon of Angouleme. The great object of the *Religious Press* seems to be now, a decided resistance to the efforts which are made by the Jesuit party and the Pope himself, to establish all over Popedom a like discipline, and do away with every difference which may exist. The consequence of the latter's success would be to make of all bishops mere *vicarii* of the Pope, instead of "*his brethren in the Episcopate*." In its opposition to this tendency, the *Religious Press* sets out with the following bold declaration: "We wish to rid the revealed Word of the crushing formalism into which was shut up the mind of our fathers." This could, and may, eventually, lead the gentlemen of the *Religious Press* far enough, if they were men to carry it out; but I am greatly afraid they are not. T. H. Michon, well known to me personally for many years past, is a man of some talent, of little instruction, ordinary mind, and not of a strong character. He is an agreeable speaker, elegant, sentimental, and superficial; such as would certainly please in every country, and not in the Papist Church only, that light, worldly, voluptuous part of the community, who want to add to their daily pleasures the weekly luxury of religious worship. M. Michon has been for many years seeking his way. He once kept a school; but having involved himself in some bad money affair, he left this, and tried to establish a new order of Monks; having failed, he went about preaching. In 1848 he was carried away with enthusiasm for the revolution, and thought some reformation in the Church was to follow that great political transformation; but alas!—and this is characteristic—the first reform, indeed the only one he loudly called for, was a *change in the dress* of the priests, on account of the old one being obnoxious to the people! But now, he has left the garment to take hold of the body; we shall see.

I am no philosopher, yet I cannot help being struck, sometimes, with the different ways of expressing the same thing in two different languages; and, if I was allowed to indulge myself, I could, without much trouble, send you a bit of dissertation on the subject. I say without much trouble *for me*, not for you, *benevole lector!* therefore I will merely remark upon the word *oath*. You Anglo-Saxon people, you say, *take the oath*; spontaneously, *proprio motu*, you *take* it—and you keep it. We, in France, use another form of speech. We *lead the oath* (prêter serment); *nota bene*: we *lend* it, and one may consequently take it back again, and lend it to another, and another, without end. So, at least, is the matter understood by our politicians at large. See our glorious Prince-President, My Lord Louis Bonaparte—as his rented flatterers call him,—he *did* lend his oath to keep the Constitution, &c. On the 24 of December, he withdrew it, and since has been *borrowing*, at a very high rate, the oath of hundreds of thousands. Among the public officers who were, according to the Decree, obliged to swear allegiance to M. B., the members of the several clergies paid by the state formed an important class. As they had been in the habit, for the last fifty years, to swear for every succeeding government or king we have had, no one doubted but they all would go through the performance without difficulty. It was a mistake. The times are changed. Popery is politically powerful; and the bishops think it is time things should take their proper place: the church above; the state below. Or if this is not yet quite possible, let them be on a footing of equality. Such being the opinion of the Romish clergy, the bishops have intimated to M. Bonaparte, that it would cause a deal of troubles if the clergy were called upon, like other state officers, to take the oath; and begged of him to take for granted their fidelity. This appears to have caused some anxiety to M. B. He has vainly insisted, it is said, and it is only when the last moment had come when the oath could be taken, that an order of the government appeared, which exempted first the priests, afterwards the Protestant ministers and the Rabbi, from the obligation to which all others who are paid by the state are subject.

Of politics, nothing to mention except the condemnation of some of the insurgents of Bedarrieux, of last December. They have been sentenced to death, and the heads of eleven of them are to be cut off in a few days; so much more blood upon the hands of the tyrant whose guilty success has found approvers, though few, even in your fair and free land.

FRANC PARLEUR.

FROM OUR DOWN-EAST CORRESPONDENT.

BANGOR, July 27, 1852.

MESSRS. EDITORS:—It ought to be said, perhaps, that there has been a second questioning of the Gubernatorial Candidates; the last was by a committee of the State Temperance Convention, recently held in Portland. And it may be said, further, that the answer of Mr. Crosby, the Whig candidate, is far more definite and satisfactory than the one he previously gave. He explicitly says in this second response "that the Maine Law in its leading and material provisions meets his approbation." He says also "that on contingency of his election he should not regard it as his duty to recommend any modification, or the repeal of the law; but if the Legislature should see fit to modify or repeal the law, he should not feel at liberty to withhold his official approval of their action." There is certainly a very pleasing advance here in the temperance line of utterance. It is not all good Whig temperance men would have liked. Gov. Hubbard's second reply is in substance the same as the first, and it seems to be looked upon, as, on the whole, more satisfactory than Mr. Crosby's.

There are to be two more State Temperance Conventions between this and the election of State officers—the first on the 10th and 11th of August at Augusta, the capital; the second at Bangor on the 25th and 26th of September, immediately to follow the examination and anniversary of the Theological Seminary, which is to take place on the 23d, 24th, and 25th of August.

KENDUSKEAG.

AUGUST 2, 1852.

MESSRS. EDITORS:—I was reading yesterday an article in your paper signed "C. L." about a visit he made with Mr. Pease to some needle-women. It seems to me that the lot of the needle-women, in New York particularly, is a hard one, and I feel that it is the duty of Christians to help them.

I send you inclosed fifteen dollars, which is a small amount, but I hope it will do a little good.

May God bless the efforts of all such men as Mr. Pease. Yours truly.

The money inclosed is at the disposal of Mr. Brace. We wish the hearts of the benevolent were excited to increase it a hundred fold, every dollar of which would be turned to good account.

MINUTES OF ASSOCIATIONS.—We shall feel much indebted, if the publishing officer of each State Association or Convention will send a copy of the printed minutes for the present year. We have frequent occasion of reference, and especially we wish just now to prepare a statistical table of Congregational ministers and churches.

LITERARY INTELLIGENCE.

SINGLE BLESSEDNESS.—"Single Ladies and Gentlemen, against the slanders of the Pulpit, the Press, and the Lecture-Room. Addressed to those who are really wise, and to those who fancy themselves so." Francis & Co. publishers. 12mo. pp. 297. On the first page of the first chapter occurs the phrase, "If you had have known." We did not read any farther.

SUNNYSIDE.—"Kitty Brown and her Country Cousins." By the author of Sunnyside. Published by the American S. S. Union. 18mo, pp. 136. Good intentions, sound instruction, and a pleasant mediocrity of interest define the literary rank of this little book.

DAY'S ALGEBRA.—Durrie & Peck, New Haven, have issued a new and improved edition of Day's Algebra. The character of the work is well known and fully established. Of the original work forty thousand copies have been sold.

MAP OF AFRICA.—Mr. O. B. Bidwell's Missionary Map of Africa contains more of the modern discoveries than any other publication we have seen in this country. Rev. Dr. Anderson, Secretary of the A. B. C. F. M. says of it:

"If the map can be brought into general use, it will do more than any one publication I think of to awaken an interest in sending the gospel to the countries in Western Africa, and especially to the countries beneath the Equator and south of it. Your chief difficulty, in the southern half of the continent, will be in keeping pace with the rapid progress of discovery. Most of the new discoveries are indicated, and I realized their importance, in a missionary point of view, only when they were studied in their aspects and relations upon your map."

MONTHLIES.

HARPERS'.—The leading article in the August number is an illustrated "Memoir of the Holy Land," by Jacob Abbott. Mr. J. S. C. Abbott's Napoleon is continued. There is also a paper on "The Palaces of France," by the same. Bulwer's "My Novel" spins out beyond measure. The "Comicalities" this month are below criticism.

KNICK.—The Knickerbocker for August opens with an interesting memoir of Col. William Duer, of the Revolution. No other work could have an "Editor's Table" to fill 24 pages 8vo that would compare with this.

RELIGIOUS MAGAZINE.—Published at Boston. Unitarian in theology, pure in literary taste, generous in spirit, and often instructively spiritual in its tone of religious sentiment.

THE NATIONAL.—The new "National Magazine," published by Carlton & Phillips, and edited by Rev. Abel Stevens, D.D., has, for a first number, very fairly redeemed the promises held out in the prospectus. The minor details will gain smoothness and grace by experience. The embellishments are devised with good taste, and respectably executed—the portraits of Dr. Beecher and Dr. Olin being, for wood-cuts, especially spirited and lifelike. The paper and print are good—we are glad to receive the promise of the publishers that they shall be improved. For a work so handsomely printed and ably conducted, 96 pages monthly, the price, $2 per annum, in advance, is certainly very low, and cannot but insure a large circulation, while the energy and resources of the Book Room preclude the idea of failure. The allowance to agents is 20 per cent.

PRISONER'S FRIEND.—We think the pretext by which a sort of official character has been given to the editor's position in relation to certain inquiries sent from England, had better be omitted now, as it has served its end.

YOUTH'S CABINET.—The editor's "Rambles in the Old World" carry him, this month, to the ascent of Mount Vesuvius, with the close inspection of the crater.

THE OPAL.—A monthly magazine, edited by "The Patients of the State Lunatic Asylum, Utica." It bears many marks of its origin, and of the benevolence and wisdom displayed in the institution from which it dates.

APPLETON'S MECHANICS' MAGAZINE.—The August number treats of locks, boilers, bridges, ventilation, telegraphs, &c., with illustrative engravings. The work well sustains its design. Edited by Julius W. Adams, C. E. We agree with a contemporary that

"It has a sterling value. The entire field of mechanical pursuits, comprising both their scientific principles and practical application, is the province to which it is devoted. Truly to represent this field, to keep pace with the discoveries and improvements, and practically to explain and illustrate them, demands a work of the highest order."

PAMPHLETS.

ALMANAC FOR 1853.—"The Christian Family Almanac, for 1853," is already published by the American Tract Society. In richness of pictorial illustrations and beauty of print and paper, it only falls short of the best of its predecessors. Among the prints are a fine portrait of Daguerre, a Christian family exposed to wild beasts in the Roman amphitheatre, the Capitol as it is to be enlarged, Traveling in the East, Baxter sentenced by Jeffries, Nineveh, Reindeer sledge, &c. The summaries of the census returns are also given, and many other statistical facts of value. The spirit of the religious and moral articles is excellent, and the taste quite unexceptionable.

ANTI-TOBACCO.—"Stories about Tobacco, addressed to American Lads. By Uncle Toby. Boston: Published for the Author. No. 5 Cornhill." 18mo. pp. 179. The book itself does not tell us who is "the author," but we guess that Rev. George Trask knows him, and that this is a part of the system of means which he has devised for the expulsion of tobacco from decent society. The pictures in this book, and the *facts* stated, if duly considered, cannot fail to impress the mind of any sane young man, who is yet free from the vice, with the conviction that his self-regard requires him to continue free. The "slaves of the weed" are harder to reach.

BOARD OF AGRICULTURE.—We have received, under the frank of Gov. Seward, copies of two bills drawn by W. G. Snethen, Esq., to establish a Board of Agriculture and an Agricultural School under the authority of Congress. Our opinion is that Congress is a very unfit body to have the management of such things; that they are matters belonging to the state governments; and that a system of really Uniform and Cheap Postage would do more for agriculture and for all branches of social improvement, both material and intellectual, than all the schemes ever proposed in Congress. Let us have that, gentlemen, and the people will take care of the rest.

HORTICULTURE.—The late A. J. Downing, who was lost in the Henry Clay, may almost be said to have been the father of horticultural literature in this country. His writings have done much to diffuse a rational and genuine taste, and his enthusiasm in the cause was innate and untiring. A beautiful specimen of his spirit is in the preface of one of his numerous works.

"Fine fruit is the flower of commodities. It is the most perfect union of the useful and the beautiful that the earth knows. Trees full of soft foliage; blossoms fresh with spring beauty; and finally, fruit, rich, bloom-dusted, melting, luscious, such are the treasures of the orchard and the garden, temptingly offered to every landholder in this bright and sunny, though temperate climate."

PAPYRUS MANUSCRIPT.—The noble Duke of Northumberland has presented to the Boston Athenæum, through Mr. Abbott Lawrence, a fac-similie of the celebrated Papyrus in the Turin museum, containing a list of the Egyptian kings. It is thus described by the *Daily Advertiser*:

"It was broken into a great number of fragments, and was in that state, when in 1826 the celebrated Champollion saw it and pronounced as to its characters. Its extreme value as a historical document showed the necessity of great care in its preservation, and it has been arranged with great skill by those to whose care it has been given. Sir J. Gardner Wilkinson, the celebrated Egyptian student, has now prepared this fac-similie of its remains. A precise lithograph in color of the shape of the little bits of papyrus is given, and on the back of the page a corresponding lithograph of the back of each. On these fragments the inscription in the hieratic, which is the running hieroglyphic hand, is precisely copied;—and for the convenience of students Sir J. G. Wilkinson adds a rendering of this into the proper hieroglyphic character. The whole document is thus printed, and serves the purposes of study even better than the original."

RAILWAY TELEGRAPHS.—Mr. Henry O'Reilly, the telegraphist, has devised a very ingenious system of telegraphing adapted to railroad lines, by which a complete and instantaneous intercommunication may be kept up with every station and every passing train—thus making the managers at the center to control and regulate all the business and every movement along the whole line. Such a system would prevent many detentions and losses, obviate many imminent dangers, and save many precious lives. He waits for public sentiment to demand its adoption. Here is our mite.

PROF. HOLTON.—Rev. I. F. Holton has sailed for South America, on a botanical excursion among the Andes mountains and along the valleys of New Granada. He will also communicate with the *Weekly Journal*.

"ISRAEL IN EGYPT."—This grandest of Handel's oratorios, we understand, is to be given by the New York Harmonic Society at the opening of the next season.

PRAYER-MEETING ASSISTANT.—A very useful little volume by this title is about to be published by A. S. Barnes & Co., written by Rev. Samuel Backus, now a resident of Brooklyn, who has concentrated many fruits of his long and varied experience as a successful pastor and revivalist. 18mo. pp. 100.

TALBOT'S PORTRAITS.—Mr. Talbot, the painter, No. 806 Broadway, who has for many years devoted himself with distinguished success to landscape painting, has of late taken to portraits, in which branch indeed some of his earliest exercises were employed. We have seen several of his portraits made during the present year, which entitle their author to a high rank among our American artists in that line. For accuracy of likeness, life-like animation, beauty of finish, and artistic arrangement, they are highly commended by good judges.

COLLEGES AND SEMINARIES.

Yale College.—Commencement on Thursday, July 29th. Graduates, 90, the largest class ever sent forth; six graduates of the Philosophy class received the degree of P. B., and six from the Law School, that of LL.D. Leonard W. Bacon received the degree of A.B. The honor of LL.D. was given to Mr. Henry Barnard and Prof. A. E. Church of West Point.

The Linonian Society made an encouraging report in regard to the new hall to be erected for the literary societies. It also made arrangements for celebrating next year its one hundredth anniversary. Orator next year, W. M. Evarts, Esq., of this city. The orator of the Phi Beta Kappa, Mr. Whipple, treated of "The English Mind," and Mr. Pierpont's poem gave a "piece of advice" to those now entering the pursuits of life, replete in humorous satire on the faults of all professions, and fully sustaining his high reputation as a poet. Prof. Park of Andover, is elected orator for next year, with Prof. H. B. Smith of New York, as substitute: F. G. Halleck is poet, and J. Russell Lowell substitute.

The meeting of the Alumni was highly interesting; Dr. Knight presided, and Mr. Dutton is chosen secretary of the society. Dr. W. Adams delivered a very effective speech. Prof Silliman remarked that he had been connected with the college under four of its Presidents, under all the Presidents of the United States, and through all the national enumerations of the country; that he was a man of the last century, and was half through this, and tendered them this welcome as the oldest college officer in the country. He spoke with confidence and hope of the future of our country. Referring to the degrees conferred in the female colleges, he thought the noblest diploma of a charming woman, is a lovely family of children and a respected and honored husband. He referred to his travels abroad, and his ready reception every where as an officer of Yale College: made some remarks comparing the English system of university education with our own, giving the latter the preference; and urged attention on our part to the point in which we were deficient, the providing of libraries and scientific collections.

We copy a few additional particulars from the account in the *Journal of Commerce*.

"Prof. Goodrich spoke in reference to the resignation of Dr. Fitch, tendered to the Corporation of the College, and not to be acted upon until the session of next year. This step should seem to him necessary, and the request that he would still continue in the discharge of such duties as he may be able. The cause of his resignation is the condition of his nervous system, requiring freedom from care, and repose. He will continue his connection with the theological department as Prof. of Homiletics, but will no longer officiate as the regular prencher in the college chapel. His place there will be supplied for the coming year by the President and Professors. Prof. Goodrich referred to the general anxiety felt by the friends of the college on the death of Pres Dwight. A gentleman from the South, in a letter of condolence to Professor Silliman, recommended that notice be given through the newspapers 'that the College would not be closed.' One great want of the occasion was met by the election of Pres. Day. One still remained, 'who should succeed the great theologian in a course of sermons, to take the place of those of Pres. Dwight?' A young man not yet 27 years of age was the one selected, and that young man was Dr. Fitch. Of extreme diffidence, the mystery of his acceptance of the post, said Prof. G., I can only explain on the supposition that he was too diffident to decline.

"The Class of 1802 celebrates this year its semi-centennial anniversary. Of the class, 24 are still living; among them, Junius Smith, of South Carolina, who sends word that he is detained from meeting with his class by the fear that his tea plants might suffer in his absence. Of the deceased members of the class are Hon. Isaac C. Bates, Samuel Hubbard, Judge, Jeremiah Evarts, Sec. A B C F M.

"Professor Wm. C. Norton has been elected to the department of Philosophy and the Arts, as Professor of Civil Engineering. He was a graduate at West Point, of the class of 1841, and was Assistant Professor of Natural Philosophy and Mathematics in that Institution for two years; afterwards Professor of Natural Philosophy and Art, New York University; afterwards President of Delaware College, he stands high as a scientific man, and will be a valuable addition to the present body of Professors."

Dr. Fitch preached his last baccalaureate sermon on the Sabbath. The *concio ad clerum* was preached by Rev. Mr. Page of Bridgeport.

Rutgers College, N. J.—Commencement on Wednesday, July 28. Graduating class, 20. The funeral of the late Dr. Cannon was attended on Tuesday. Literary address by Dr. Bethune.

"The degree of D.D. was conferred upon Rev. James Watson Black, of Alleghany City, Pa., the Rev. John Van Nerveen, of Boston, Pa., and the Rev. Solomon Treat, Secretary of the American Board of Commissioners for Foreign Missions, Boston, and that of LL.D. upon Cornelius L. Hardenbergh, Esq., of New Brunswick.

Columbia College, N. Y.—Commencement July 28, at Metropolitan Hall. Graduating class, 26.

The degree of D.D. was conferred on Rev. William McMurray, of Troy, N. Y.; Rev. William Walton, of New York; Rev. John L. Watson, of New Jersey; Rev. Jesse A. Spencer, of New Jersey; and Rev. Samuel G. Brown, Professor of *belles-lettres* in Dartmouth college.

The degree of L.L.D. was conferred on Stephen Alexander, Professor of mathematics and astronomy in the College of New Jersey.

Union College.—Commencement July 29. Graduating class —. Addresses on Theology by Rev. John Newman, of West Poultney; Philosophical, by Amos Dean, Esq., of Albany; Orations by H. C. Van Vorst, Esq., Rev. B. N. Martin, and Rev. Henry Giles, of Albany; Poems by T. W. Wilson, Esq., and Rev. Ralph Hoyt, of New York.

Doctors of Divinity—Rev. J. Barnard, of Lima, N. Y.; Rev. Ray Palmer, of Albany; Rev. James Robertson, of Glasgow, Scotland; Rev. J. C. F. Hoes, of Kingston, N. Y.; Rev. Geo. H. Rapgood, of the Black River Conference; Rev. O. Scott, of Scotland, Conn.

Doctors of Laws—Hon. Henry Barnard, President of the Indiana State University; Hon. Lewis H. Sandford, of New York; Alexander W. Bradford, Esq., of N. Y.

Dr. Nott, the venerable president, exhibited his wonted vigor and energy. He has just founded two new scholarships, of $200 a year, to be given to under graduates who pass a perfectly satisfactory examination. Two new professors were appointed in addition to Dr Hickok, the new Vice President and Professor of Moral Philosophy.

Western Reserve College.—We learn that Professors St. John and Bartlett, of Western Reserve College, have declined accepting the re-appointment tendered them by the Trustees, to the posts which they recently resigned in that Institution.

Bowdoin College.—Commencement will take place Sept. 1. Literary addresses by Hon. John S. Tenney, Nehemiah Cleveland, Esq., Bishop Burgess, and Hon. W. H. Allen, LL.D., President of Girard College. Also the inaugural of Rev. R. D. Hitchcock as professor of natural and revealed religion.

Williams College.—Commencement July —. Graduating class 51. A correspondent of the *Puritan Recorder* presents the following analysis of the class.

"The eldest member of the class is 29½ years, and the youngest 18½. Fourteen of them are 20 years old, and the average of their ages is 22¼ years, 23 were professors of religion when they entered college, 10 have made a profession since, and 18 are non-professors. It is the present intention of 15 to study theology, of 17 to study law, of 8 to study medicine; 2 intend to be merchants and 1 in future; 5 have not determined what to do, though 3 of them are inclined to the ministry and 3 to the law. Two of the 15 who intend to study theology purpose to become Foreign Missionaries.

"Here are about 51 pious young men who have just completed their education and only 18 of them think of entering the ministry. This, I suppose, is about the proportion of pious and educated young men, that become preachers of the gospel."

Wittenberg College, Ohio.—Commencement July 15. Graduating class, 4. Literary address by Rev. J. G. Harris.

The honorary degree of A.M. was conferred on Rev. M. Eyster, Pastor of the Eng. Lutheran Church, Greensburg, Pa., and Rev. E. A. Hutter, Pastor of St. Mathew's Lutheran Church of Philadelphia, Pa.; and D.D. upon Rev. Chas. A. Smith, Pastor in the English Lath Church at Easton, Pa., and Rev. Chas. W. Schaeffer, Pastor of St. Michael's Church, Germantown, Pa. The number of students the past year has been as follows: Theological, 12; Seniors, 5; Juniors, 8; Sophomores, 11; Freshmen, 13; partial course, 7; preparatory, 108—making a total of 164.

Middlebury College.—Commencement August 18. Literary societies addressed on Tuesday by Rev. J. W. Chickering of Portland, and Rev. Milo J. Hickok of Rochester. Alumni oration by Rev. Thomas J. Sawyer, D.D., of Clinton; Poem by Joseph H. Barrett, of Middlebury.

Hamilton College.—Commencement July 27. Literary address by Rev. Dr. Mandeville, and Poem by William Stark, Esq.

The honorary degree of D.D. was conferred upon the following clergymen:—Rev. Mr. Ford, of Newark, N. J.; Rev. Mr. Calhoun, of Coventry, Ct.; Rev. Mr. Dwight, of Constantinople, Turkey; and that of LL.D upon G. R. Perkins, late of the state Normal School, at Albany.

Beloit College, Wis.—Commencement July 14. The exercises were held in a beautiful grove. Prayer by Rev. J. J. Miter. Literary address by Prof. S. C. Bartlett, of W. R. College.

Owing to the fact that the graduating class of last year was entered one year in advance, there was no graduating class at this commencement. The classes are now all regularly organized, and number between forty and fifty students; and with the primary and normal departments, there are considerably more than a hundred connected with the college. Its prospects are therefore flattering in the highest degree, and abundant success is sure to crown the efforts of its friends.

Knox College, Ill.—Commencement July 15. Graduating class, 8. Literary orations by Rev. Horatio Foote, and Hon. J. C. Hall. The present senior class has 18 students; the junior, 9; sophomore, 16; and a freshman class of 20 to 25 is expected.

The Faculty consists of Rev. Jonathan Blanchard, President, with Rev. G. W. Gale, N. H. Losey, and Isaac Grant, Professors, and Albert Hurd and M. L. Comstock, Tutors. There is also a Preparatory Department, with a class of thirty, a Female Collegiate Department, and an Academical Department with competent instructors. The whole number of pupils in all the departments is 328.

Yale School of Engineering.—The new professorship in Yale College, of Civil and Mechanical Engineering, offers many advantages for the young machinist or engineer who is resolved to excel in his profession. Prof. W. A. Norton's qualifications are ample, and his zeal untiring.

Williston Seminary.—The triennial meeting of the Alumni and friends of this institution was held at East Hampton on Tuesday, July 26th. Oration by Prof. Tyler, of Amherst. Since the school was established in 1841, there have been 2800 students, of whom 300 have entered college.

Amherst College.—Commencement next week. Examinations for admission on Tuesday. Prize Declamation Tuesday evening. Meetings of the Alumni Wednesday, at 9 A.M. Address to the Alumni at 10½, by Hon. A. H. Bullock. Oration before the Literary Societies, at 2 P.M., by Rev. R. S. Storrs, Jr. Address to the Society of Inquiry in the evening, by Prof. H. B. Smith, D.D. Commencement exercises on Thursday.

FOREIGN.

Arrival of the Hermann.—The United States mail steamer from Bremen via Southampton, arrived on Tuesday, with European news to July 18th.

The *Hermann* brings ninety-five passengers, and six hundred tons of merchandize, of which 300 tons are French goods.

The general elections throughout the kingdom were not quite concluded when the *Hermann* left; the returns from some English and Irish counties having to come in. Enough was known of the general result, to render it certain that Earl Derby's administration would not be able to command a working majority in the House of Commons.

It is a noticeable fact, that less rowdyism is reported to have occurred during this canvass than upon almost any other similar occasion.

Editors' Cable.

ESSAYS AND REVIEWS; chiefly on Theology, Politics, and Socialism. By D. A. Brownson, LL.D. New York: Fr. & J. Sadlier & Co., 164 William-street. 1852.

The judgments of Mr. Brownson, concerning either of the subjects treated in this volume, can assert no interior and personal force, as addressed to any reader. Whatever of correctness and cogency there is in his logical processes, whatever of justness in his historical readings,—nay, whatever of genuine and evident conviction there is in his own mind, at present, on the themes which he treats—is entitled to be fairly and liberally estimated. But he can claim nothing further. His antecedents are not such as to gather upon his opinions, or even to allow to them, that kind of moral and personal authority which invests the matured and deliberate judgment of a man who has cautiously and widely investigated, who has come to his results with deliberation and slowness, and who is therefore correspondingly thorough in his convictions, and not likely to be moved from them in any sudden revolution. However it may be with the "Church" which he represents, it is very certain that Mr. Brownson himself will never attract any other sort of Faith than that which is described as Confidence in Proofs. Submission to (his) Authority, as respecting whatever he may argue or affirm, will be to all Protestants an unattainable grace.

To do him justice, Mr. Brownson himself seems quite aware of this; and he writes with an ardency and copiousness commensurate. He evidently understands that having argued already for opinions exactly and controversially the opposite of those which he now maintains, having argued with apparently as much of sincerity and earnestness, and as thorough a conviction of his success in his work, as he now entertains—and having formerly scouted his present opinions as indignantly as he now scouts the opinions he then held—he is not entitled to count on any particular reputation for judiciousness. He must make what impression he can by rhetoric and logic, used intrepidly and unwearicdly. He has got to fight for every position; and if he convinces anybody, beyond those who were convinced already but whose faith needed helping by his diligent cannonading, it will be by sheer force of argumentation. Men will yield to him because his reasoning compels them: not otherwise. And so, after having written a whole Quarterly, number by number, for eight years or more, with a persevering diligence that shows singular capacity and more singular industry, he collects, retouches, and republishes his Essays, that he may not fail to reach everybody whom he can. Hence, the present volume.

His essays have a great deal of vigor and boldness; as no one who knows the author, or who has been conversant with his writings, will need to be told. In that sort of reasoning which is appropriately called 'logic-chopping,' he has few superiors. His mind works under the syllogistic law, as naturally as a duck's foot under the law of paddling. To define a proposition with great apparent exactness, and then to match it with some second proposition similarly treated, and out of the combinations and counter-actions of the two, to develope all manner of vastly important and immeasurable consequences—is a favorite method with him. He plays away at this game of logic with a daringness, a consistency, and really a gymnastic pliancy and skill, which is quite extraordinary. All he needs is to have a man with no history before him, with no experience in him, with no mighty moral instincts or imperative moral judgments to interfere with the perfect freedom of his logicizing faculty—a man dissected out of all relations to Christian and social life, and shut up alone in a windmill with Mr. Brownson—and he will prove to him conclusively, first, that his (the opponent's) argument amounts to nothing at all; and secondly, that his (Mr. B's) argument is absolutely incontrovertible; and thirdly, that both the arguments are demonstrative and unanswerable: and fourthly, that neither argument has any fundamental relation to the subject: and finally, that there is in reality no theme to discuss, and nobody to discuss it, and nothing whatever certain on earth but the authority of the Roman Mother, the unspeakable crudeness and inconsistency of Protestantism, the reality of Transubstantiation, and the impossibility of any body's being saved who can not swallow both the wafer and the doctrine.

He says himself, with most amiable candor, and a most happy exactness of self description, in the preface to these Essays: "From first to last I think and write as a man many centuries behind his age." The diagnosis is exact. This is precisely the matter with him. He argues and disputes for a theory of "The Church,"—meaning all the time the actual, concrete, tyrannous Roman Corporation,—precisely as if there had been no History in the world. He speculates away, as boldly and indefatigably, about its claims and its workings, as if in this age he could antedate all experience; and could look at the questions between Protestantism and Romanism, and toss about the arguments for and against them, in a purely theoretic and abstract way. Of course he outherods the Romish doctors themselves, and is thoroughly ultra-montane. The more paradoxical a proposition is, the more eager and resolute he is to 'prove' it. We cannot help thinking how he would have poured it into Copernicus, if "Our Blessed Lady," to whom he commends himself and his writings, had but given him the luck to be born in due time for it! With what masterly and irrefragable syllogistic demonstration he would have proved to Columbus that there was no Western Continent, and could not be any; 'because—and because,—and because—and therefore there *cannot* be'! With what unanswerable logic he would have shown the peril of learning Greek, and the reality of malignant and diabolical influences in the invention of Printing! Mr. Brownson is quite right. He ought to have been born in A.D. 1000, or some centuries earlier. The old Civilization lost, in his absence; and it was to him a personal misfortune. If only, by some species of general transubstantiation, we could all be transmuted backward into soldiers and monks, barons and serfs, of that devout period—so many of the 'accidents' of our present civilization being retained as to enable Mr. B to carry with him his Yankee ingenuity and logomachy—he would make a stir among the monasteries. The red legs of a cardinal would be under him very soon; and his chance of the papal throne would be better than that of half the intriguing and profligate monks who have attained it by their craft, and then defiled it by their crimes. Cannot St. Januarius, or some other saint, manage this?

We certainly would not speak otherwise of Mr. Brownson than with that measure of respect which is justly due to him. But he is himself so confident and demonstrative, and so little respectful to the good name of others, that men have a right to say what they think of him. The truth is, that his mind is narrow and sharp. He is eminently fitted to dispute about terms; skilful in the combinations and card-shuffles of syllogisms; not observant of facts; not appreciative of character; not accustomed to estimate moral principles by their developements, or by their fruit in the character; and not wide-reaching, philosophical, or learned, or especially conscientious. He is certainly altogether above the level of the common Irish or German priests in this country; and for that he may thank his Protestant education. His patrons should be grateful to our free institutions for generating and training a disputant for them, more capable, more ingenious, and more effective, than they could ever have formed for themselves. But he has not a mind of the highest order; and he will not affect, with all his clatter and bustle of logics, the best minds among us. He has not an experience, either—at least he does not reveal it—of the true intrinsic virtue of Christianity, which entitles him to talk much about it to others. We shall wait to see the fruits of gentleness, meekness, and Christian charity more illustriously exhibited in his writings and his life, before we accept him as a qualified Instructor. He has taken the Romish Corporation as his spiritual home,—not selfishly, we presume; ambitiously; for preferment; but in the very restlessness and weariness of a mind oppressed and inwardly craving, and seeking to rest itself in what Paul called long ago, "A voluntary humility, and worshipping of angels." We have never known the same state of want. We cannot think that any will know it, to whom Christ has been presented, in the revelations of experience, in the glory of his Person, and the true greatness and grace of his Mediatorial offices. And we confess no disposition to follow so erratic though resolute a guide, into regions where all that Protestantism has done on the one hand, and all that Romanism has been on the other, must be forgotten and overlooked to make way for purely theoretic speculations; where our senses must be denied, creatures of God idolatrously worshipped, the question of wax candles or tallow candles before the altar be held of vast consequence, and the swallowing of a wafer be supposed to take the place of renovation of character. Mr. Brownson is smart; but he will not induce men to throw away their Bibles, and to put out their eyes, to see if his set of hornspectacles are not better.

THE HISTORY OF THE UNITED STATES OF AMERICA. By Richard Hildreth. Volume 6. New York: Harper and Brothers, 331 Pearl-street. 1852.

Mr. Hildreth has finished in this volume his proposed history of the United States, from the adoption of the Federal Constitution to the end of the Sixteenth Congress, and of the first term of office of President Monroe. In connection with the preceding series, also of three volumes, this completes his narrative of the History of the Country; from the time of its first discovery and settlement, to the Missouri Compromise, and the point of departure of our present politics. The work thus rounded to completeness is eminently creditable to his patience and industry, to his skill in the selection and the arrangement of the details of narrative, to his vigor and elasticity of thought, and to his personal intrepidity. He writes fluently, boldly, always with confidence, usually with accuracy, and sometimes with easy elegance and power. The point of view from which he looks at our national history—if we may state it without offence, in a phrase which more exactly describes it than any other that occurs to us—is that of a non-religious Puritan.

We do not design to intimate anything, in this remark, to the discredit of Mr. Hildreth's personal religious character; for we know nothing about this, except as it appears through his writings; we have nothing to do with it, as mere commentators upon his books; and if we had anything to say of it we should put the remark in another shape. But as a writer of History he seems to us to have singularly preserved all the Puritan characteristics, except that religious one which gave basis, proportion, harmony, and a supernatural life to all the rest. He has thoroughly eliminated, we should say, all Calvinism from his soul. He uniformly comes to it in his writings not as a friendly, but as an antagonistic and hostile power; whose spread and dominance betokened low culture; whose influence was lurid and exasperating while it lasted, and the cessation of whose general and visible sway was gladly to be welcomed. And yet he has inherited the legacies of this Calvinism, and shows them in his writings at every turn. The thorough conviction of individual right, and individual responsibleness—which is central in Calvinism; the reverence for strength and truth, though bare and rugged, over any elaborate and ornate forms, that cloak hollowness and sham—which also is encouraged by it; the utter consequent detestation of Slavery, however masking itself, which has characterized the nations among whom the principles of Calvinism have been strongly established:—all these Mr. Hildreth has, genuinely and abundantly. There is something austere and iron in his aspect, as a writer of annals. It corresponds very nearly with the rather stiff and frowning portraits of the men of a century and a half ago. He evidently thinks the present age superficial and dilettante; and scorns it while he chastises it, as if the very judicial whip once used upon the witches were entrusted to his hand. There is even a degree of acid severity at times, in his denunciations of conduct which he estimates as time-serving, from which a more affluent Puritanism would have saved him.

From this general point of view Mr. Hildreth writes of our progress and vicissitudes as a National Power, with clearness, enterprise, and exemplary copiousness. His volumes are liable, undoubtedly, to divers criticisms. The defect of marginal references is to us a great one. The style is sometimes loose and irregular, and even obscure; leaving evident marks of excessive haste. The reasoning is not always entirely sound and consequent. And the narrative is tinged and directed too easily by a pre-determining feeling. The whole work is rather a comprehensive and condensed collation of the Materials of history, than a philosophical and well-wrought History itself. But as such, with all its defects, both general and special, we accept it as of great value; and could not easily spare it henceforth from our shelves or our Table.

SECOND SERIES OF VOYAGES TO VARIOUS PARTS OF THE WORLD, made between the years 1802 and 1841. By George Coggeshall. Selected from his MS. Journal of eighty Voyages. New York: D. Appleton & Co., 200 Broadway.

The hazards and the successes of the sea, the pleasant monotonies of a prosperous voyage, and the stirring vicissitudes and contests of one more perilous and stormy, come cheerfully to view through these published pages of a Seaman's journal. Incidentally, too, it chronicles and illustrates the advancement of the Commercial Marine of our country, from that infancy of its development when the first voyages here recorded were made (1802), to almost its present gigantic and encompassing dominion of the seas. Capt. Coggeshall writes as a careful, fearless and intelligent Sailor, who has always had his eyes open, and has always striven to fulfil his obligations to passengers and owners.

A capitally-engraved portrait of him introduces the volume, and pleasantly illustrates the subsequent pages.

RURAL ARCHITECTURE. Being a complete description of Farm Houses, Cottages, and Out-Buildings, comprising Wood-houses, Work-shops, Tool-houses, Carriage and Wagon-houses, Stables, Smoke and Ash-houses, Apiary or Bee-house, Poultry-houses, Rabitry, Dove-cote, Piggery, Barns and Sheds for Cattle, &c. &c. &c.; together with Lawns, Pleasure Grounds and Parks; the Flower, Fruit, and Vegetable Garden. Also, Useful and Ornamental domestic Animals for the Country Resident, &c. &c. &c. Also, the Best Method of conducting Water into Cattle Yards and Houses. By Lewis F. Allen. Beautifully Illustrated. New York: C. M. Saxton, Agricultural Book Publisher. 1852.

If any of our readers will read aloud to the family-circle the above comprehensive and carefully compiled Title, he and they will get a better idea of what Mr. Allen proposes to do for those who buy his volume, than we can in any other way give them. The book begins with Rural Architecture, goes on to Fruit-gardens and Orchards, enlarges very properly on Beehonses, Ice-houses, &c., becomes enthusiastic on Rabbits and their dwelling, extends to critical descriptions of 'Short-horns' and 'Devons,' 'Southdowns' and 'Long-wooled,' distinguishes carefully Bremen-geese from African-geese, and winds up abruptly with "a word about Dogs." By what law of development Rural Architecture is made to branch out into stories about smooth Terriers, it would puzzle Dr. Newman himself to say. But so it is; and viewing the matter in the pleasant light of a greater gift to the public who buy the book than is promised them on its back—all should be grateful.

The chapters on the architecture and construction of dwelling-houses and out-buildings for the country are really valuable for their instructions, their suggestions, and their generally enterprising and refined spirit. The whole book, indeed, will be of great and permanent use to any one situated in the circumstances which it specially contemplates. And it is no empty boast on the Title-page that it is 'beautifully illustrated.' It *is* so. The wood-cuts are true embellishments to it; and really illustrate and enrich, as well as adorn, the letter-press which they accompany.

For the Independent.

PAGES FROM MY NOTE-BOOK.—No. 1.

BY CARADOC.

DAY-DREAM ON ARARAT.

MEN love the PAST. The Past of Life: it may have been hard and heavy-laden, yet while half-shunning the moving Present, or peering hopefully into the misty Future, our minds roam lovingly through the memoried Past. Distance diminishes difficulties and heightens happy hours—makes friendships fairer and soothes sorrows: thus we love the PAST.

'Tis even so with the Past of History. To-day's struggles seem less fate-freighted than those of olden time. Moderns are pigmies besides pyramids and Cæsars. Conservative though we may be, spots hallowed by Freedom's conflicts are cherished. We tell proudly of Marathons and of Little Lexingtons; of Marston Moors, of Lippes, and of Lutzens.

Down Earth's antiquity loom two grand eras—EDEN and ARARAT. The first lives in Scripture story and in Milton's melody. Its locality we cannot find. Some call it a myth; others fix it here—there—yonder. We seek the spots, half-credulous, but find no *Tree of Life*. The *other tree* we need not seek *far* for!

But Ararat is no myth. There it stands "the boundary-stone of three great empires: almost equidistant from China and from Spain, from Siberia's Lena and from the slimy Ganges." Towering in the center of the old continent; mighty amidst mountains, greater than Atlas, higher than Blanc; the Alleghany and Olympus are hills to it! Round its base are Christian churches and cloistral convents; Jacob's well is there; and buried in the snow of the summit—says tradition—yet rests the ARK. Geographically near is that classic Caucasian crag of chained Prometheus. Shall we apologize for a dreamy glance at Ararat?

The deluge is placed in the seventeenth century from man's creation. The earth's population at that epoch has been variously estimated from *ten* to *eighty times* its present. Empires would have long existed; to raise and sustain which desolating wars must have drenched the soil with human blood.

"Oh, what are these?
Death's ministers not men? who thus deal death
Inhumanly to men, and multiply
Ten thousand fold the sin of him who slew
His brother."

Sciences and arts would have also flourished; philosophers and philanthropists have lived with purer names; authors and artists have aimed at loftier fame. Might not these calculate upon such? If the moderns, with their brief lives, can acquire undying reputations, how superior the opportunity of antediluvians with their lives of half a dozen centuries. Well might ambitious youth look proudly into the Future, "when centuries before them like a fruitful land reposed"! And this natural longing for 'a deathless name' has been gratified? Let ambition listen. Thousands of millions of our fellow-men, their cities, empires, works—the growth of centuries,—were swept at once away; "and in the palaces where luxury late reigned, sea monsters whelpt and cradled." So complete was the destruction, that it is customary to date Ancient History from the Deluge. Save for the sacred narrations, the annals of the antediluvians would be almost like those of geological eras, or the tales of other planets.

The *fact* of the Deluge rests not on Bible history alone. In the traditions of all nations—from Finland to La Plata—we find it told. The Chinese Peyrun was preserved in a boat; the Vishnou of Hindostan, in the form of a fish, guided a vessel containing the remnant of men; the American aborigines give a variation of the same universal theme; the Edda of Scandinavia tells of the earth-burying blood of a giant. The ship of Isis, and the wide-spread ancient ceremony of Baris, equally typify the deluge. Josephus quotes thus from Berosus the Chaldean: "It is said there is still some parts of this ship in Armenia, at the mountains of the Cordyeans, and that some people carry off pieces of the bitumen, which they use chiefly as amulets for the averting of mischiefs." And, again, after referring to Hieronymus, Mnaseas, "and a great many more," the exact Jew quotes from Nicolaus of Damascus. "There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the deluge were saved; and that one who was carried in an ark, came on shore at the top of it; and that the remains of the timber were a great while preserved. This might be the man of whom Moses, the legislator of the Jews, wrote." Josephus mentions two pillars on which the antediluvians inscribed the elements of knowledge. The Egyptians had a tradition, that Mercury engraved the principles of the sciences on brazen columns, which withstood and survived the world-deluging waters.

Eusebius has given us an extract from ancient Abydemus, stating birds were sent from the ark three times, and that the spot of its resting was in Armenia. Plutarch mentions the doves of Noah. Lucian is on this topic lengthy and elaborate. Some essay to trace Jason's dragon, Typhon, and the ship of Sesostris, to the same source; making them only perverted versions of the historic occurrence that Moses has so briefly but truthfully described.

The evidence of a world-wide deluge is also "writ in the broad book of nature." Marine deposits are found formed over the remains of land animals in modern strata, the position of such deposits proving the submerging convulsion to have been sudden and without gradation. The vast number of large erratic blocks or boulders scattered over the Old and New Continents, at long distances from any rocks of the same character, testify both to the *fact* of the deluge and at the general direction of its circling currents.

The *effects* of the deluge upon the climates and outward nature of our planet are more disputed. Some think the present orders of natural productions resemble the antediluvian, slight changes in climates only having been caused; other philosophers state the changes to be far greater. These make the winds to have whistled as free over the antediluvian face of nature as over ours; but allow them no storms, no terror-striking lightnings, no deafening thunders, no vomiting volcanoes, nor upheaving earthquakes. The antediluvians might have their "dead unhappy nights," but no "rain on the roofs." The earth was watered by a mist.

Noah came ashore at Ararat. The village of Arguri (destroyed by earthquake and volcanic eruption in A.D. 1840,) was said to have been founded by him. From Ararat his rapidly increasing family journeyed to Shinar, where they essayed to build Babel. Eight persons had been saved in the ark; these had now become a tribe. Hitherto they had pitched their tents together, speaking one dialect. From Babel—the destined point of union—they were scattered abroad over the face of the earth; and the three brothers, Japheth, Shem, and Ham, became the patriarchs, and, in process of time, the deities of widely different and much differing nations.

It was then, when "men had exceedingly multiplied on the face of the earth," that the deluge came and carried away the inhabitants and injuries of sixteen centuries' growth. The oppressor and the oppressed, the spoiler and the despoiled, the conqueror and the conquered, passed at once from this unequal arena to the equal bar of the Eternal; and Noah and his family, as they stepped from the ark on to the again young earth, occupied a position never filled by any other family save that of Adam. This globe cleansed, and again springing into life, lay before them—their inheritance. They had no lines to bound, save those of Nature; no laws to bind, save those of Nature's Gon; and that ONE doubly their Creator! Loaded with the grandeur of the destruction they had overlived, the greatness of their deliverance, and the responsibility of their novel station, the patriarchs of "the coming" world erected an altar to their Preserver, and poured out their thanksgiving before him.

What a glorious "thanksgiving" it must have been! There, on Ararat's heights, knelt by the side of the New World's first and universal altar, the rescued "family of man;" while around crept, crawled, flew,—with every species of "motion moved" the brutes, Man's fellow-voyagers. And as the smoke from that altar ascended toward heaven, harmoniously would the thanksgiving-psalm burst over the tongues of men, and mingle with the warbling, bleating, murmuring, and subdued roar of lower animals; while the same wind, that had so late swept in whirling hurricane over the muddy foam of the raging earth-wide ocean, would blow buoyantly across the face of nature, adding to the sacred song its softest whisper! And then the echoes, that had last rdng with the shrieks, groans, curses of drowning millions,—the echoes that had so long been buried beneath the "deafening waters," with joyous haste would resume their wonted functions and resound the gladsome anthem. The concert reached to heaven, and "suns" and "stars" might again proclaim the praise of HIM

"Who long had reigned ere time began
Or dust was fashioned into man."

PATENTS AND PIRATES.

Inventors are complaining that their property in their inventions is not at all secured by a patent. The telegraph divides its business and profits between three inventors—House, Morse, and Bain. This makes Professor Morse very cross and severely sarcastic upon our national patent system. Metallic rubber is manufactured to the profit of two men—Goodyear and Day—mutually hostile. This makes them decry the patent system. A yankee makes a pin machine that will cut up a reel-full of wire into solid-headed pins almost as fast as a farmer makes cut feed in his barn, and the yankee prefers secresy to a patent. He puts his workmen under bonds and his factory under lock and key. The Waterbury Pin Factory is as secret and mysterious as a sultan's harem.

And yet there are machines and inventions which are and have been for years a secure monopoly to the inventors. Whence the difference? Are our laws defective? Is their administration unjust, partial? Is there a radical defect in the patent system, as some disappointed litigators affirm? By no means. The inequality and defect are only apparent. The difficulty, when any arises, will be found to lie in the nature of the invention to be secured. Some fish are by nature slippery, and a boy would be very foolish to curse his fingers because he can not hold an eel. Some inventions are in their very nature slippery things—hard to specify or define. The inventor's misfortune is, that he is the father of such an invention, and not that he finds himself unable to secure it permanently as his own.

Oftentimes, however, the inventor is vexed unreasonably because he cannot claim and hold for his own the inventions which other minds have made, confessedly under the stimulus of his own successful venture. If a man plants a garden full of flowers, of course the garden-plot and all its flowers are his. But if their beauty and fragrance incite his neighbors to gardenplanting, too, of course his neighbors' garden-plot and flowers are *not* his. No man can become active in any department of life without inspiring activity in others.

The telegraph controversy illustrates this principle very fully. Everything that Prof. Morse ever invented is his, and his patent covers it securely. But his patent cannot and ought not to cover the results of inventive activity in other minds, even if it be granted that their activity was inspired by his success. * *

As to "slippery inventions"—inventions have to secure by letters patent—it will be found that all inventions that are based upon a new discovery are safe and easily secured by a patent. But inventions which are merely refinements in the application of well-known principles are always hard to secure.

Daguerre might easily have secured himself in his discovery and invention combined. Had it been possible for Morse to affirm, "I claim as my invention the use of an electric or galvanic current for the production of mechanical or visible signals remote from the operator," his invention would have stood firmly protected. But as it is, he can only patent his refinement of application, his combination of detail. Galvani, Oersted, Wheatstone, Ben Franklin, had done something in the same line before him. Morse had no virgin soil of a new discovery on which to found an invention.

On the other hand, the rotary planing machine for facing and matching floor-boards has stood impregnably intrenched within its patent, simply in virtue of the new principles discovered and applied for the first time in its revolving cutters. The writer knows of a stone-dressing machine, which is equally safe, a perfect monopoly to its inventor, merely in virtue of the fact that it is the first application of a *rolling* and *crushing* tool to a labor which has hitherto been done by a *cutting* tool.

Whenever a patent has underlying it an original discovery however simple, the patent becomes a pre-emption claim—it is the first settler upon new and unoccupied territory, and can make its case good against all comers.

These simple principles being borne in mind, it is easy in every case to predict the value of a patent and the amount of protection it will afford. A pin-machine, a churn, a printing-press, a cut-off for steam-engines, a sewing-machine, a telegraph and such like inventions can only be refinements upon previous inventions. They will prove slippery property. Secresy is a better protection than a patent in all such cases. But those inventions which are the first fruit of original discovery are sound and safe, easily described, and can always be protected by a patent.

A. S. P.

From the Morning Star.

On Free or Christian Communion.

BY J. BURNS, D.D., OF LONDON, GREAT BRITAIN.

The subject of Christian communion has been much more agitated on this side of the Atlantic than yours. John Bunyan, the wonderful dreamer, was one of its most earnest advocates. It enlisted, too, most strenuously, the mighty powers of the celebrated Robert Hall, and it has been making rapid inroads on the strict fellowship of Baptist churches, in every part of our land. Its course has been much accelerated of late by the more intimate intercourse which all evangelical churches have had with one another, and I do not know of a really flourishing Baptist church in our metropolis where it does not prevail. The Hon. Baptist Noel is equally as decided for free or church communion, as for baptism itself, or the separation of church and state. But let us attend to *definitions* and *illustrations*. What is communion religiously considered? It is the fellowship of different minds in the service of God. Now, this oneness and union of spirit must exist really and truly, though inviably, among all Christians, for all believers have one spirit, and form one body under Christ, their one head. But it is of visible, or outward communion, that we have to speak. Well! this kind of communion may take place, and really does so, when Christians converse with each other on spiritual subjects, when as of old they speak one to another. It takes place when they read the word of God together, or conjointly engage in prayer and praise, for in nothing is it more evident than when with one voice they glorify God in mutual supplication and holy songs of thanksgivings. Partaking of the Supper of the Lord together is but another form or development of the same spirit of communion. However much we may esteem the ordinance of the Lord's Supper, it has nothing in it, which requires greater unity of spirit, than is required in every act of social divine worship. It is as essential that Christians be agreed in prayer, and be one in praise, as it is that they should be compactly joined together at the table of the Lord. It is evident that it is not necessary that all Christians should hold precisely the same sentiments in order to true and acceptable communion. For were that the case, then the divisions of the church of God would have to be multiplied a thousand fold. But there are certain essential points in which there must be agreement or oneness in order to true communion. As it is Christian communion of which we speak, it is evident that the communicants must be Christians.

Believers and unbelievers cannot have fellowship in divine things one with another.—Their Christianity, too, must be manifest, it must be visible by their mutual confession of the Lord Jesus Christ, the evidence of their faith in him, by obedience to the holy precepts of his word. Especially it must be seen in their unfeigned love of all his disciples. Love is the fulfilling of the law, and by like-mindedness to Christ in his love to us, we most evidently testify to the world that we are Christians in deed, and in truth. It is also essential to the ends of Christian communion, that the brethren should be similarly minded as to the nature and object of the Lord's Supper itself, that they should with oneness of spirit, discern the Lord's body, and see in that sacred rite the true exhibition of the Lord Jesus as our passover, sacrificed for us. I cannot see how there can be true fellowship, if in the eating of the bread, and in the drinking of the cup, the death of Jesus is not recognized as a true and proper atonement for sin, and when the mind does not, with true faith, hear Christ say, this is "my body broken for you," this is the "New Testament in my blood, shed for the remission of sins." But if the soul has apprehended Christ by faith, and lives a life of faith on the Son of God, evidencing that life by Christian fruitfulness, then there can be no real difficulty in having public fellowship with that soul, as there is no real impediment to the constant spiritual union of such an one with the whole household of God. Now, it will be seen, that we are advocating Christian communion, not indiscriminate communion. Not an outward fellowship of the spiritual and formal, the living and the dead: not an external oneness where there is not the life of God in the soul, and the power of God in the experience and conduct. We demand signs of newness of life—we ask for spiritual credentials as to their union with the Lord Jesus and their membership in this family. If these are given, then *we freely* commune with them as brethren in Christ. We give them the hand of affection and the heart of confidence, and rejoice over them and with them in the Lord. It may be very clear that they do not hold all the views I entertain on theological points and dogmas; they may differ indeed very materially, but do they hold the Head, and have they the life of God in their souls? It may be that they never have been baptized, but have mistaken a human invention for a divine ordinance,—if that mistake has not wrought to the prevention of their acceptance with God, nor prevented the regeneration of their hearts, nor caused the Holy Spirit to withhold his fellowship, then, however much I may regret their errors, I feel that notwithstanding I can honor them and love them, for the truth that is in them.

The omission of one Christian duty, through erroneous views, can never influence me to deprive them of the privilege of attending to another duty in which they are fully and spiritually enlightened. No one can obey Christ acceptably beyond the knowledge he possesses, and if they knew truly, both the letter and the spirit of the Lord's Supper, then should they not neglect it; and if they do not know the true letter and spirit of baptism, then they should not do it, for what is not of knowledge cannot be of faith, and what is not of faith cannot please God. Now, so much for our *definitions* and *illustrations*, which we think are alike in harmony with the spirit and letter of Christianity.

If to unity complete exact uniformity in belief and modes of worship be essential, then our argument fails, and equally with that must crumble into fragments the whole visible church of our Redeemer. But if the life of Christianity be the true principle of union, then it is evident, that whatever tends to destroy this life, ought not to destroy the most free and cordial communion. This position we believe to be impregnable, and if so, it is to your distinguished honor as a denomination that the flag of Christian and not sectarian fellowship waves over your assemblies. In my next, I will assign a number of brief reasons why this scheme of true Catholicity should be earnestly maintained and extended all the Christian world over.

Paddington, Feb. 13th, 1852.

Circular

TO THE TEACHERS OF THE BOARD OF NATIONAL POPULAR EDUCATION.

FRANCONIA NOTCH, N. H., August 24, 1851.

You have a great work to do. It is not what the world calls great, for the mass of men are so engrossed with the *material*, that the *spiritual* makes but little impression upon them. You have to do with Mind,—and mind in its early development—mind in its condition of greatest susceptibility—mind which, in your hands, may, with almost literal truth, be said to be like clay in the hands of the potter. It is not mind in the mere quality of intellect: but it is the soul—the whole of man that survives the body; and unless you can bring yourselves to look at your work with some just conception of the nature and value, and duration, and uses of the material upon which it is employed, you are but poorly fitted for it. It is a fearfully responsible work to be a Teacher!

To teach merely what is to be found in "the books" is far short of the full scope of your duty. Education is *the formation of character*. And how constantly is this educating process going on. How constantly, indeed, are you impressing your own characters upon the children committed to your care. It is done by your look, and voice and manner,—by whatever you do, much more impressively than by what you say. You are yourselves books, which the children are constantly studying, both in school and out of it. Whatever may be your precepts, the controlling influence will be your manner of life—your example. Good precepts may be gainsayed and resisted: but a *really good example*, shining, not in fitful flashes, but with a clear and steady light, like the sun in his strength—who can gainsay or resist? So let your light shine.

The transition from your loved homes and long cherished friends will involve more or less of trial to you all. And then you may be sick, and in that condition, may feel, very deeply, the absence of far off homes and of old friends, however assiduous and kind you may nurse one. Your firmest support under these and other trials that may befall you, will be *confidence in God*. It should be among your deepest and most cherished convictions that He is wise and good, faithful, just and true;—that you may commit to Him all your interests, and come to Him with all your wants, for that He constantly careth for you, and is ever near and ready to help you,—waiting to be gracious, and delighting to do you good. *Never let go this confidence.* In the exercise of it, go to Him for counsel, for wisdom, for strength. Trust in the Lord and do good. Commit thy way unto Him. Rest in Him. Wait patiently for Him. Thus trusting, resting, and waiting, you will be cheerful and happy: having no care but to learn your duty, and no anxiety but to know how you may best perform it. And then how strong and stable, firm and patient and persevering does Faith make us. It brings us into such a conscious relation to God, and so multiplies and magnifies the objects of our spiritual vision, as to give to the will an almost superhuman energy. No wonder it has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, and quenched the violence of fire." What a noble example of it was exhibited in Paul when, in the face of "bonds and imprisonment," he exclaimed—"but none of these things move me, neither count I my life dear."

But there may be a severer trial of faith than even Paul encountered,—the trial of being called to labor in obscurity, unsustained by human sympathy, and unchecred by human applause. This may be the lot of some of you. And to add to the trial, you may see but little fruit of your labor, and be tempted to think you are laboring in vain.

It is often well for us to work without human sympathy,—to be thrown for support entirely upon the Unseen,—to walk wholly by Faith. This is the lot of any of you, let it lead you to consider more deeply *what* you are doing,—to think of the true nature of your work and the relation it bears to the future. You are not bringing out the top stone of the building with shouting; but you may be doing a much greater work,—that of removing the rubbish and laying the foundation. It may be some time before your foundation shall rise, so as to attract much notice; but care not for this. Keep steadily on. Yield to no discouragement. Labor in faith, and labor faithfully, and verily you shall not lose your reward.

In all my counsels to the teachers of our Board, I have given prominence to the duty of moral instruction, by precept and by example. I have done this, not only on account of its intrinsic importance, but because of the prevalent error of greatly underrating it as a part of education. But let me not be misunderstood. No moral qualities, no purity of example, no faithfulness of Christian instruction will compensate for a deficiency of attainment in the branches of knowledge you are expected to teach, or of capacity to communicate instruction and to govern your schools. It is not every *good* man or woman that is fitted to teach and govern.

Let me say then—Be thorough in your knowledge of the branches you undertake to teach. Make your pupils thorough. Suffer them to do nothing superficially. Seek to wake up their minds, and to give them a tone of manly vigor and energy. Be not content with learning them to remember, but learn them to *think*,—as you may do in every part of the process of teaching, from the simplest rudiments upwards.

Thus "let your profiting appear to all." See that you combine the qualities of a good Teacher and a good Christian. Thus doing, your power will be resistless.

WILLIAM SLADE,
Cor. Sec. and Gen. Agent Board of N. P. Ed.

From the Monthly Religious Magazine.

Woman's Mission.

At morn, I marked a maiden, with a grandsire old and gray;
And her beauty was so winsome, that I loitered on my way:
I saw her hands were laden with a tiny freight of flowers,
Culled from the field and garden, where she passed the morning hours.

As I journeyed on alone, and roved through field and plain,
I marked a gentle lassie as she held the golden grain;
And a youth was by her side: in pure womanhood she seemed
Like a living "thing of beauty," which in sleep hath on me beamed.

I lingered by a stream; and there I met with one
Whom riper age had graced, and a matron's love had won;
And the guardian at her side, as she leaned upon his arm,
Seemed to feel his soul protected, while protecting her from harm.

And farther on, at eventide, I met an aged pair,
And woman's love in age, indeed, was still more strong and fair;
For on each other they wandered, and together went their way.
And tranquil was their eve of life, as bright had been their day.

This, *this* is "woman's mission," in her services below:
To cheer the heart of age with hope, and bless the home of woe,—
To guide the young—maturer life from mammon to beguile,—
And from her birthday till her last, on every scene to smile.

ARRITA.

"Don't Put it Off."

In a recent revival in Canada West the minister gave to a young man who said that he had determined not to think any more of the subject of religion, at least for the present, the tract "Don't put it off." It arrested his attention, and, by God's grace, he was led to determine from that hour to attend to the great subject of his soul's salvation. A neighbor coming in the next morning, was asked to attend the meeting. He replied. "As for me, I can get religion any time I please, and I do not intend to trouble myself about it for two years yet." The young man then gave him the same tract, and urged him to read it, telling him that it had done him good. He took it, went home, and read it. Conviction was riveted on his mind: he saw his lost condition, and felt his guilt for having sinned so long against God. "Oh," said he, "what a sinner, what a fool I am, to think of putting off this subject for two years, when I have not the guarantee that I shall live two hours. I fear I am such a wretch that God will not save me." After a few weeks of pungent conviction and deep spiritual exercises, both these young men were led to experience hope of pardon and acceptance with God, and the minister had the pleasure of receiving them both into the fellowship of the church.

The Power of Law.

A stranger coming here from Europe is struck with the absence of soldiers at our marts of business, and halls of legislation. He sees crowds of people, a mighty nation, and yet no outward and organized sign of its might. Its soldiers are principles, invisible though most potent. The life-guard of our chief magistrate is public opinion. The force that executes the laws are not Senators and Representatives make for 23,000,000 of people, in public opinion. It is this that imparts solemnity to our courts and gives to the decisions of Judges their authority. We see hence how our liberty rests upon our religion, is fostered and maintained by religion. Where the sovereignty of the people exists, *the people must be sovereign*, sovereigns over their own passions, pursuits and conduct. European republics wither and die for the want of this sustenance—a firm religious faith.

The Editor.

The world, with all its busy train,
Is passing in his spacious brain;
He holds the telegraphic wires,
And, with a hand that never tires,
Records what most will interest,
And please—not *him*, but *others* best.

His thoughts are peddled in the street
By almost every boy you meet;
Go where you will, the world around,
An *Editor* is always found.
He talks to you in every room—
You read him *as you read a book*.

With what a youthful dread, have I,
This "man of letters" hurried by,
Or with no ordinary eyes,
Watched him with wonder and surprise.
But *once* I talked with one: and then
I found that he, like other men,
Was affable—could talk with grace—
He even wore a smiling face.

Tradition and Scripture.

The talented author of "Cautions for the Times" illustrates the uncertainty of tradition compared with Scripture, by putting this familiar story: A footman brings you a letter from a friend upon whose word you can perfectly rely, giving an account of something that has happened to himself, and the exact account of which you are greatly concerned to know. While you are reading and answering the letter, the footman goes into the kitchen, and there gives your cook an account of the same thing, which, he says, he heard the upper servants at home talking over. As related to them by the valet, who said he had it from your friend's son's own lips. The cook retails the story to your groom, and he, in turn, tells you. Would you judge of that story by the letter? The Bible shows how rapidly tradition becomes untruthful from that passage in St. John, where Jesus Christ says to Peter, in answer to his question, what John should do (xxi. 22), "If I will that he tarry till I come, what is that to thee? Then went this saying abroad among the brethren" (oral tradition), "that that disciple should not die." Christ also says, "Thus have ye made the commandment of God of none effect by your traditions."—*Prot. Epis.*

DISCIPLINE IN CHILDHOOD.—"Young people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them, and consequently, will in general sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of Princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the *practical habit* of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others